

NEW Christian Advocate

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MEMO FROM

THE CHRISTIAN HOME

TO: *All Pastors*

DEAR PASTOR,

Methodist Church School literature is continuously strengthening its emphasis on the coordination between the church and the home in Christian education.

This is placing THE CHRISTIAN HOME in a new light among Methodist publications. More and more it is in demand as a major supplement to provide new perspective to the whole field of children, youth, and adult work.

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THE CHRISTIAN HOME
Methodism's Magazine for Parents



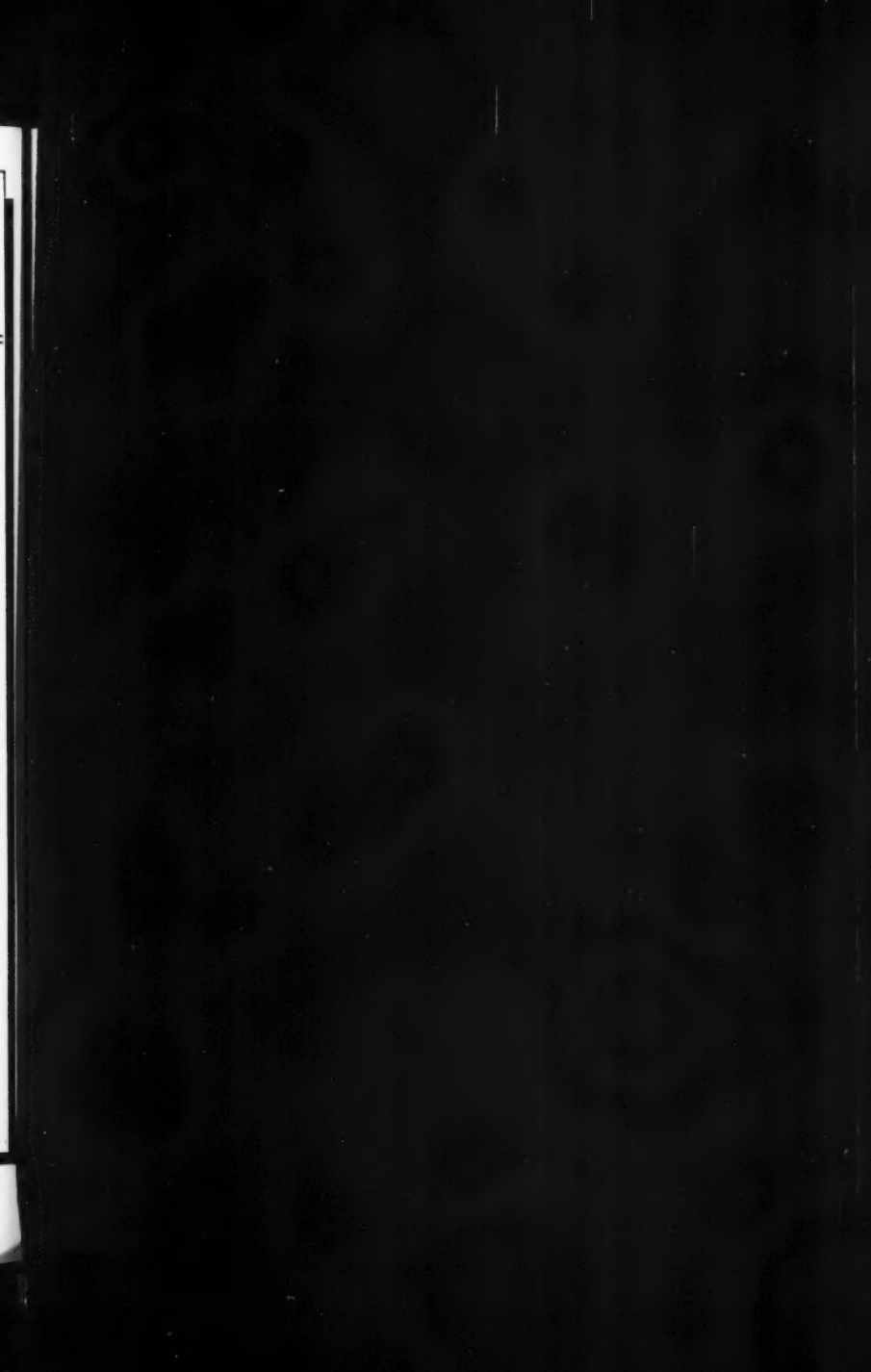
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NEWSLETTER

HELP NEEDED IN INDIA. "India's flood and famine victims still need help," says Gaither P. Warfield, general secretary of the Methodist Committee for Overseas Relief. The committee shares with the Commission on Chaplains and the Commission on Camp Activities in the world-wide Communion offering, October 5.

METHODIST-EUB UNION CONSIDERED. The General Conference of the Evangelical United Brethren Church at Harrisburg, Pa., October 8-17, will consider a report on negotiations looking toward union with The Methodist Church. Methodist and EUB uniting commissions met last month and heard six papers on the problems of union. One paper dealt with a proposal that the 750,000-member EUB Church be united with the Methodist Church as another jurisdiction.

SET LEGISLATIVE ACTIVITY RECORD. Washington observers say religious groups probably were more active during the 85th congress in expressing their moral concern over issues facing the nation than at any time in history. On the side of satisfaction were the approval of foreign aid, extension of reciprocal trade agreements and stiffer laws against obscene mail. Disappointing was the failure to enact bills banning interstate liquor advertising and sale of alcoholic beverages on airplanes.

SCIENTIFIC STUDY OF PRAYER HEALING. A University of Washington professor, Stuart C. Dodd, has proposed to the American Sociological Society that a scientific study of the power of prayer in healing the sick be made. He would study 10,000 sick persons, in control groups.

(More church news page 100)



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On the Record

Crack-Ups Not Due To Crackdowns

REWRITE the title if you will, as an honest minister you know that these health difficulties that win for us some censure and much sympathy are not due to crackdowns by ecclesiastical bosses, by conscienceless parishioners, by overambitious wives. Our crack-ups are due to the fact that we do not discipline ourselves. Important as the discipline of money is with us who are proverbially and understandably short of it, the discipline of time is even more important.

Denominational patterns make little difference. The Rev. Charles Carroll, an executive of the Lutheran World Federation, recently made a survey of 1,426 pastors and discovered that they were putting in nearly 60 hours of work each week.

Administrative duties took an average of 10 hours, 21 minutes; sermon preparation, 9 hours, 38 minutes; worship services, 2 hours, 20 minutes; funerals, marriages, counseling, and calling, 18 hours, 34 minutes; attendance on meetings of church groups, 6 hours, 26 minutes; Sunday-school and confirmation classes, 4 hours, 19 minutes; various community services, 2 hours, 7 minutes.

Lutheran ministers were able to spend an average of only 3 hours, 20 minutes a week on reading Scriptures

OCTOBER, 1958

THE NEW Christian Advocate

Christian Advocate est. 1836 . . . The Pastor est. 1937

FOR PASTORS AND CHURCH LEADERS



John Wesley
Founder of
Methodism
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

VOLUME II No. 10

OCTOBER, 1958

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and 3 hours, 21 minutes on private prayer and personal devotions. Family life received 15 hours, 31 minutes. Personal recreation, gardening, house jobs, travel, and varied hobbies were crowded into 4 hours, 31 minutes.

Who is to say that a Methodist schedule would be substantially different? And we would probably offer a lusty "amen" to the idea that ministers ought to give "more time to the study and the kneeling-bench; more to people, less to paper."

How does the minister manage with an overloaded schedule? D. Elton Trueblood, who has done a good job in managing his time (writing four books while he was teaching philosophy and preaching in the chapel at Stanford University), suggests that the first thing to do is to fill the schedule ever fuller. It sounds silly, but it is profound good sense.

A West Coast pastor reports that one of his members was annoyed because he was asked to make an appointment with his pastor. "Back where I came from," the man said, "I could drop in and talk with the preacher anytime." But this pastor insisted that the first hours of the day were to be reserved for reading and sermon preparation. "That time belongs to the whole membership, and is returned on Sunday morning."

A Midwest pastor who has served a large city church for almost a quarter of a century always keeps his mornings for work on the Sunday sermon. "I have made it a strict rule to have the sermon in manuscript form by Thursday noon. And, of course, I keep Saturday evening free. I will take some church engagements. I sometimes agree to a wedding."

Dr. Trueblood has suggested, helpfully, that the minister learn to live his life in chapters. "There are times to attend luncheon clubs, and times not to attend luncheon clubs. There are times to be at committee meetings, and times when no committee meeting, whatever its agenda, has the right to our attention. There are times to visit families, and times not to visit families. Each man can divide his life into definite sections and know always which is which."

In other words, overcoming the tyranny of the schedule is up to you. You know that you have only so many hours and so much energy, and that you can belong to only so many committees, and give only so much time to the district, conference, and general work of the Church. You know that you can accomplish more in 11 working months than in 12, and much more in 10 working hours than in 12, if you give the two additional hours to meditation and prayer.

Susanna Wesley urged her "Jackie" to throw his life "into a certain method," and thus Methodism acquired its name. The founder of Methodism followed that advice carefully. Even before he was ordained he adopted a plan that included an hour-by-hour schedule for every day in the week.

The fact that he worked hard into the afternoon and late evening of life is dependent on his unswerving discipline. He plotted each day, beginning with God. Thus he put first things first. So can we—and avoid a crack-up!



NEW CHRISTIAN ADVOCATE

THIS IS MY BEST



Readers are invited to send their best sermon illustrations to this department. Contributors will receive a small check on acceptance of their illustrations—Eds.

What Is Eternal?

Consider the precious Wentletrap shell. Years ago, this mollusk, found in the Western Pacific, was rare. It was in such demand that the Chinese found it profitable to make rice paste counterfeits of it.

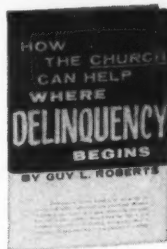
As the years passed, new sources of Wentletrap were discovered. The price fell. Once the shell became reasonably common, the genuine rice paste counterfeits became rare, and their price rose. The original counterfeits were now as costly as the shells of the early days.

To distinguish between the things that are eternal and the things that are counterfeit, it takes seeking—and guidance from him who came preaching the kingdom of God.

—RALPH GRIESER, *pastor, the Methodist Church, Canaan, Conn.*

OCTOBER, 1958

How
the Church
Can Help
Where



DELINQUENCY

Begins

GUY L. ROBERTS. In this challenging book, the author outlines a dynamic new role for the church in combatting delinquency. He includes case histories of problem children, discusses the causes and cures of delinquency, and cites actual programs of individual churches and denominations for helping delinquent children and their families. Anyone interested in helping children will find this a helpful and thought-provoking book.

\$3.00

Man's Estimate of Man

E. H. ROBERTSON. Summarizing the attempts of the Freudians, the Marxists, and the Existentialists to meet the basic anxieties of man, the author contrasts the grandeur of the Christian view. He draws on the teachings of Paul Tillich, Dietrich Bonhoeffer, Soren Kierkegaard and others as they throw light on the path to true freedom.

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SPECIAL REPORT

Always deeply involved in temperance and alcohol problems, The Methodist Church has added rehabilitation to its concerns. This summary of what is being done was written with the help of the Board of Temperance—Eds.

What Is the Church Doing About Alcoholics?

AMERICANS are spending more for their liquor than they are for gasoline and oil to run their automobiles. About half of the adult population drink to some extent. Other impressive statistics that could be exhibited add up to an expensive, complicated phenomenon known as the "alcohol problem."

This problem is in fact a number of problems all rolled into one and all complex. American churches have a long history of concern, from the moral and social standpoints. But the transition from the horse-gait life of the 18th century to the fast pace of the 20th, with automobile, airplane, and industrial machine, has made use of alcoholic beverages more significant than ever.

One phase of the whole problem is *alcoholism*, a sickness related to drinking. It has been defined as "a chronic disease or disorder of behavior, characterized by repeated drinking of alcoholic beverages to an extent that . . . interferes with the drinker's health, interpersonal relations, or economic functioning."

In the United States, alcoholism has become one of the most serious health problems, not to mention its moral aspects. It is six times more prevalent than cancer and eleven times more prevalent than active tuberculosis. Today there are close to 5 million chronic alcoholics, according to Yale Center of Alcohol Studies, and that does not include "heavy drinkers."

Industries long ago found they could not afford the cost of workers' hangovers. They now say they could not afford to be without their alcoholic rehabilitation programs.

Until recently the churches had done very little about the rehabilitation of alcoholics, now they are showing more concern.

The Methodist Church's interest in rehabilitation began to show up in 1950 in the national schools of alcohol studies sponsored annually by the General Board of Temperance. Ministers and physicians who have actually worked with alcoholics discuss in these schools the skills required for counseling alcoholics. To date,

more than 600 adults have certificates from these one-week schools, in which the entire four-point approach of The Methodist Church is covered. This includes education, commitment of individuals to total abstinence, legislation to restrict the advertising, sale, and use of alcoholic beverages, as well as rehabilitation of alcoholics.

First serious attempt at a church-wide rehabilitation program was made late in 1956, when the Board of Temperance sponsored a consultation with professors of pastoral care from Methodist theological schools and representatives of medicine, social work agencies, and the General Board of Education as participants.

For the church to make an impact on the tough problem of rehabilitation, the consultants agreed, a new approach to alcohol problems was needed involving at least four basic elements: demonstration of a deeper concern for persons; recognition that alcoholism is a symptom of a total personality need; co-operation between religion and medicine, psychiatry, Alcoholics Anonymous, and other rehabilitation groups; intensive clinical training of pastors who will accept sound principles of counseling. Pastors, who are key persons in any church rehabilitation effort, must see the church as a redemptive fellowship for the alcoholic as well as for any other person, the consultation group said.

How much fruit has been borne in the two years since this national consultation? *The New Christian Advocate* polled faculties of all ten schools recently to get an up-to-date picture of the situation, and here are some of the things revealed.

In at least eight schools, the basic course in pastoral care covers the causative factors of alcoholism or offers one or more lectures on effective rehabilitation procedures for the parish minister.

Six of the schools have advanced courses devoting some attention to the needs of alcoholics and pastoral work with them. Case histories are presented in some of these classes, and actual recordings of counseling interviews with alcoholics are used. Garrett has one course devoted entirely to work with alcoholics.

Clinical pastoral training, the heart of sound preparation for work with alcoholics, is available at six of the Methodist seminaries.

Duke Divinity School has a year's clinical training program beyond the B.D. degree. The program, started last year, now involves ten advanced students. One of them goes to the Keeley Institute rehabilitation center in Greensboro, N.C., for a two-month residence period as a part of the training.

The seminaries are beginning to work more closely with annual conferences on rehabilitation.

In addition to their class work, faculty members of at least six

of the theological schools supervise training in hospitals or in rehabilitation agencies where both faculty and students work with alcoholics. They lecture frequently in workshops, seminars, and pastors' schools.

Some Methodist pastors are taking advantage of opportunities for post-graduate clinical training in alcoholic rehabilitation. An example is the Keeley Institute, where leaders of two annual conferences, the Board of Temperance, and the faculty at Duke co-operate to provide the training. Two or three pastors go there for ten-day periods for training, study, and counseling sessions. A similar plan is in operation at the Alcoholic Rehabilitation Center, Butner, N.C. At the Georgian Clinic in Atlanta, Ga., the chaplain, a Methodist minister, has developed an extensive clinical training program. This is true also of the Florida State Rehabilitation Center for Alcoholics, another non-church-related agency.

Hospitals are finding that a religious approach is much more successful than the purely psychiatric approach, says an Iliff School of Theology professor. Both the Georgian Clinic and the Chatam Clinic (operated by the Georgia Commission on Alcoholism), though not church-related, utilize capable ministers as counselors.

Some annual conference boards of temperance are beginning to sponsor specialized one- or two-day seminars for pastors on coun-

seling the alcoholic and helping his family.

Pastors schools are giving more attention to counseling the alcoholic, recognizing that this is one of the permanent counseling problems of every pastor. The new list of recommended teachers for these schools issued by the Department of In-Service Training lists six instructors qualified to teach courses on counseling with alcoholics.

In addition to national schools sponsored by the General Board of Temperance, many annual conferences are conducting their own schools of alcohol studies, both for youth and adults. Last year 30 annual conference youth schools were held.

Next month the board is sponsoring its first national seminar on rehabilitation for a select group of 50 leaders. It will be a four-day period of intensified training for graduates of the national schools of alcohol studies.

Since 1943 the Board of Temperance has encouraged Methodist pastors to attend the Yale Summer School of Alcohol Studies. This is a specialized school, dealing primarily with counseling and helping alcoholics, with little attention to prevention of alcoholism. At least 70 Methodist ministers have attended the Yale school, and at times the Board of Temperance has provided scholarships for such study. Strong point of the Yale school is its presentation of a great deal of accurate, scientific information.

Methodists also participate in the North Conway Institute, an interdenominational institute on alcohol problems held each summer since 1953 in New Hampshire. In 1959 the subject will be rehabilitation.

The Board of Temperance has just launched its largest-scale rehabilitation emphasis to date in an effort to get Methodists to see this as an obligation of all Christians. (See *The Methodist Story*, Sept., p. 34.) The theme of Commitment Day, which falls on December 7 this year, will also highlight the rehabilitation program of the church.

Many feel that both pastors and congregations are awakening to responsibilities for helping alcoholics and their families. Pastors are referring excessive drinkers to Alcoholics Anonymous groups and rehabilitation centers of various kinds.

But facilities for helping even those alcoholics who want to be helped are far from sufficient. Only 200,000 are A.A. members.

At least two big hurdles must be overcome before the church can step into any high-gear program of helping alcoholics. First is the impression, built up in the past by over-pious religionists, that alcoholics will not be welcomed. It has been a rare case that turned up at a church or a minister's study for help.

A second hurdle is the fact that most Methodist pastors are probably not equipped professionally or emotionally to take on the added burden of time-con-

suming work with alcoholics, in addition to their already pressing load of pastoral care.

One seminary professor who teaches frequently in pastors' schools says, "Recently, I asked for a show of hands of those who were working with one or more alcoholics. Well over 50 per cent of their hands went up. This is now usually true, in pastors' schools where I teach, in marked contrast with 10 years ago when there would be only a sprinkling of hands . . . and yet these men do not know how to counsel."

Nevertheless, ministers here and there are doing creditable work. One of the best known is Tom Shipp of Dallas, Tex. Another is Howard J. Clinebell, Jr., author of *Understanding and Counseling the Alcoholic* (Abingdon Press, 1957).

The most important job being done by pastors at present is in referral and supportive counseling. Attitudes of both pastors and congregations seem to be changing, and a few churches are organizing alcoholic groups within their congregations.

Other possibilities still lie in the future. A Washington clinic for rehabilitation of alcoholics has been proposed. The Board of Temperance this year voted to seek co-operation of Sibley Hospital and Wesley Theological Seminary in establishing the special clinic. There also will be more opportunities for ministers and churches to work with interdenominational and non-church groups and officials in this field.

*This personal testimony is
a lesson in communicating
one man's idea to another.*

My Encounter with Kierkegaard



By DAVID K. FISON

THE MOST casual reading of Kierkegaard reveals that his purpose is to bring his reader to a point of decision on a question of supreme importance. To be true to the purpose of the author, therefore, I shall endeavor to interpret what effects his works have had on my life. For no other author has ever made such an impact upon me as Kierkegaard.

It was seven weeks ago that I first began to read Kierkegaard. Until then, I thought my life was fairly "normal."

The first book I read was *For Self Examination* (Princeton, \$3.50), and the first sermon was from James on obedience to the Word. The author revealed the fact that I, like most modern Christians, try to maintain the title of Chris-

tian at as cheap a price as possible; that I had taken Luther's doctrine of justification by faith to mean I was free from all works. Kierkegaard rightly points out that this is not Lutheranism, for Luther wanted only to take all notion of meritoriousness away from works and apply them in the direction of witnessing for truth.

Thus, Luther would want me to answer: "How have I witnessed for truth, or against untruth? What sacrifice have I made? What persecution have I suffered for my faith? How have I shown my self-denial and renunciation in my home?" Upon uncomfortable reflection I see myself a mediocre Christian who has done little witnessing in this sense.

Then Kierkegaard attacks again

NEW CHRISTIAN ADVOCATE

—this time my loyalty to Christ. If I truly loved God as I say I do, I would obey the commands willingly as a lover jumps to fulfill the desire of his beloved.

I had read the Scriptures for study, not to listen as though they were speaking to me but saying, "This isn't to be taken too literally. Its purpose is only to prove to me that I cannot live up to what it commands so that I will trust in God for deliverance and make no attempt myself."

I could come to my own defense

(for I am not completely without works), but I must admit if I am honest that I have given little thought to the realm of obedience. Kierkegaard is awakening me to the fact that obedience must be the goal after which we strive—not for our salvation, but as our witness; not for merit, but for love. I am living the easy life; faith is a turbulent thing. God grant me forgiveness. Help me to witness to my faith not only by my words but by my will.

It was at this juncture in my

Background of This Article

DAVID K. FISON could be preaching today from a pulpit in a comfortable community. But two years ago he went to South Deering on Chicago's industrial South Side.

After five years of heavy police patrols, exploding aerial bombs, and other disturbances, the community has the reputation of being engulfed in the longest period of continuous racial tension in the United States.

It all started when the first Negro family moved into a heretofore all-white housing project. This began the Trumbull Park race riots.

Dave Fison went there three years after it began and when the seeds of bitterness and hatred were bearing their foulest fruits.

Overnight a powerfully organized "improvement association" launched an attempt to drive him out. Bombs began to explode over the rented parsonage and the temporary meeting place of the congregation in Trumbull Park field house. Tires on his car were flattened, and stones regularly crashed through the parsonage windows.

But the Fison's have stuck it out, with support from his bishop and district superintendent. The church has now bought a new parsonage and broken ground (last June) for a new \$75,000 church. The building is being erected under 24 hour police protection. Despite continued explosion of noise bombs during nearly every worship service, the congregation (which is now one-sixth Negro) is united and growing.

David Fison's article, written as a report on his theological studies during the period when his decision to go to South Deering was being made, reveals his thinking at that time. The paper came to us quite by accident, and we were able to get his permission to publish it.—Eds.

reading that the providence of God placed before me a challenge in the form of the unwanted South Deering Methodist Church (unwanted by most preachers because there was tremendous racial friction. The church building had been destroyed by fire, and the congregation had become demoralized).

It must have been Kierkegaard who caused me to see it as a challenge, or perhaps I should say that Kierkegaard was used as an instrument to reveal God's call to me.

But I was committed to another church, and my dreaming and planning was there.

My reading was resumed amid my anxious, troubled thoughts. Kierkegaard was now preaching on the "narrow way." Now he accuses me of preaching the narrow way but being content to walk in the broad way. I realize that I do not live up to the perfect gospel I must preach—I do not pretend that I do. But Kierkegaard says I don't even try.

Is South Deering required of me if I would be Christlike? The proof of my Christlikeness, says Kierkegaard, will be in my imitation of Christ. But how can I do this? I am committed to a nice suburban church.

If you would be like Christ, Kierkegaard says in effect, you must die to your self and to your own desires.

I visited South Deering and convinced myself beyond the shadow

of a doubt that I should not leave my present church and go there. By all counts I could do more for the kingdom of God in the suburbs. The case was closed.

Kierkegaard had said I must also die to my own understanding; my reason must be surrendered if I am to follow Christ. He said that only when I have died to selfishness and thereby to the world, so that I do not love the world or the things which are in the world and do not selfishly love even a single person, only when in love to God I have learned to hate myself, only then can there be talk about the love which is Christian love.

THOUGH I reasoned that Kierkegaard's words were not God's words, yet I knew they were God's truth. This is a Kierkegaard truth about the Christian life that we must have a relative attachment to the relative and an absolute attachment to the absolute. This means to hold nothing dearer than the will of God.

I had to confess that my human love for my family had been placed above that love for God. That is, before little David died. Here, by the grace of God I abandoned reason and trusted in the providence of God—in the case of David.

Further, I believe that I have come, since then, to have only a relative attachment to my wife and daughters, although I love them no less than before. I had come to

abandon reason once—when I was forced to it. Must I abandon my reason also in the case of South Deering? I was glad I had not informed my district superintendent that I had decided not to go to South Deering, for I was growing suspicious of my reasons.

Our quarterly conference brought the possibility of my moving "into the open," though I had not yet made up my mind. I really did not want to go, but I did not want the responsibility of making the decision not to go. I hoped that the district superintendent would see that the suburban church was really ready to go under my full-time leadership and that it might slip back if I left. Still, I had to make my own decision.

The news of the possible move at the conference was demoralizing to the people as well as to me. Everyone pointed out the folly of such a change. We had been close to our people and they were close to us. I could not desert them. They would remain a "student charge." It was unfair to them.

I called my district superintendent to that effect. It was over. Though I had rationalized with the truth, I hid myself from the guilt of denial behind the feelings of my people.

However, the weekend was past and I resumed my reading of Kierkegaard. I knew I had denied my Lord. I was now reading *Purity of Heart* (Harper & Bros., \$1.25).

Kierkegaard challenged me to be myself and to see myself as an individual before God. I could not hide behind the people at the suburban church. I began to see my attachments to my present church as an evasion of my calling of God. But the decision had been made.

God, in his providence, was willing to give me yet another chance. My district superintendent informed me that he could send a full-time man to the church I was then serving if I wanted to go to South Deering. Secretly, I wanted him to send me so that I could avoid the blame of my own people. But the decision was up to me.

Again, I went over the whole matter. This time it was concern for my family that held me back. I was not free to expose them to possible harm, either physical or emotional. But alas, Kierkegaard has a direct word for this. He asks if I, as a man and father, really could do anything better for wife and children than to impress upon them my trust in providence.

Am I double-minded? Is this marked by my unwillingness to let go of the things of the world? Kierkegaard says I am on the stage of eternity in the drama of life before God. I must perform alone and my task is to pay attention to myself before God.

So I ponder over the words of his book. I see that my heart is not pure; for I am double-minded. But Kierkegaard does not leave it there.

He speaks of repentance, saying that our age in the Good can be told by the intensity of our repentance, and that true repentance is evident when there is a silent, sleepless sorrow at the picturing of what has been wasted. True repentance is always restless in its daily grieving, but it does not despair.

Alas, I am very young in the Good. But this guilt is present now, I have denied my Lord. Will I repent and accept another chance?

Guilt does terrify us when it is near at hand, as Kierkegaard says; and its place is to bring us to repentance. But repentance is most acceptable to God, the further away repentance views the guilt, along the way of the Good. I could make a beginning now. I wanted to repent, but I could only do it with my actions. Words are empty unless I am willing to act.

It is indeed true, as Kierkegaard writes, that confession does not reveal something to God of which he did not already know; it rather reveals the one confessing to himself before God. Even my prayer does not change God, but it should change the one who offers it. If I would acquire this purity of heart, it calls for repentance, confession, and prayer.

But before I could repent with words I had to take the "leap of faith," as Kierkegaard calls it. And for me this was no mere spiritual exercise, it was an existential com-

mitment that would change my whole living against my own reason and feelings.

When I left that morning from home, I felt that I was ready to take "the leap"; but I could not but feel that my wife did not want to go. She had had little of the comforts of life in the past eight years of my schooling. And she has had so much sorrow, losing her mother, brother, and son in the last few years. We had a wonderful opportunity for a little of the comfortable life at my present church among people whom we have grown to love and who love us in return. As I left, I told her I planned to tell the district superintendent that the final answer was "no."

The morning was filled with anxiety, for I knew I was going against my conscience and God. I heard that one of my teachers had spent a week at South Deering. Perhaps the situation was not as bad as I had assumed. I went to him hopefully, but he was discouraging. Nevertheless, I began to feel that I was ready to take the leap of faith, even at the expense of my wife; but I was not sure and there was one other point that was troubling me from Kierkegaard. It was my motive: Why did I want to go to South Deering?

Kierkegaard cautioned me about a motive of doing good for the sake of reward. And even guarding against reward may be a temptation to pride, I must not go to South

Deering out of fear of punishment. If I do not go, he says, I should desire to be punished. I don't know about the punishment, but I still felt that everywhere I turned I was confronted with the question that possibly my motive in this matter was selfish, though hidden.

IT was at this point that I talked with one of my professors about the whole situation. His counsel echoed with what Kierkegaard told me, but helped me past the motive block which Kierkegaard had placed before me. I do feel that it is right and safe to consider motives and see the hidden danger that is always present, but these same motives could be present at my present church. Thus I am no longer preoccupied with motives.

I called my wife to inform her of my conclusion, only to find that she had been trying to call me concerning the same conclusion. She felt that I knew I should go but was declining to go because of her. She said she was ready to go. The leap of faith against all reason and feeling had been taken.

God's gracious providence has come to me again. It came first when little David died; now it has come again. These two experiences are of different kinds, but knowing that God has called me and having received grace to respond to that call has given me a faith that I had not known before.

Now that the "leap" has taken

place, Kierkegaard gives some instructions. I must not expect earthly gain in my dedication. But on the contrary I must persevere for my conviction.

I may become the target for ridicule and perseverance might even choose to require greater sacrifice. I don't intend to be preoccupied with this sort of thing. If such comes God will, I am sure, supply the sufficient grace.

Kierkegaard admonishes me to fear God—something I have not liked. God is to be loved, not feared. But the fear of God is known to the man who is himself conscious of being an individual and, therefore, is conscious of his eternal responsibility before God. This is a sobering thought, and a way of putting it that I have not had presented to me before. In this sense I shall give myself to God, insofar as life permits, in love to God and likewise in fear.

Kierkegaard tells me I must never feel that my calling depends upon the good results achieved or the failure of it. One makes a good beginning when he begins with God; and no day is the wrong one to begin upon—if I begin it with God.

I have not given my criticism of his thoughts, or analyzed his books. I have (not knowing it at first) read Kierkegaard as he asked to be read, and I have found the blessing that I think he meant for me to receive.

Contemporary church design uses music in color to tell its stories.

STAINED GLASS for the CHANGING CHURCH

By KATHERINE MORRISON McCLINTON

THE NEED and opportunity for the use of stained glass in today's changing church is as great, if not greater, than in the past. The contemporary church built on the skeleton of cubism and geometric constructionism is often cold. Many of these churches are monotonous and without charm and personality. They often lack warmth of feeling and religious atmosphere, and this lack can only be remedied by the humanizing effect of art—especially stained glass.

Bricks and stones are cold, but out of these the sculptor creates a figure that has feeling, and warmth, and life. Even so, the Gothic church, with all its storied sculpture and color of rich brocades and damasks, becomes a skeleton, if we remove the fine old stained glass windows. It loses its mood and atmosphere.

It is the vibrancy of the stained glass color, and the movement of the light, that gives the everchanging, living pattern of beauty. Today, if the church is to live, it must also add warmth to its functionalism. It must develop the spiritual values of architecture by the use of art and color. Its interior also needs the artistic tempering of light that comes from the blended colors of

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stained glass for in color is warmth.

Today, as in the past, the most effective means of adding beauty and color and creating atmosphere is the stained glass window. However, contemporary architecture is not the proper setting for traditional stained glass.

If stained glass is to play its part in the architecture of the changing church, it should be designed in harmony with contemporary architecture. The glass craftsman and designer must think of colored light in new terms appropriate to the new architecture. Stained glass is an architectural embellishment, and it must be closely related to the character and style of the building and integrated with the architecture.

In the changing church, stained glass, to find its meaning, must have a modern outlook. It must use the materials and methods of contemporary building. The steel frame, reinforced concrete, and large glass surfaces, the use of acids, embossing, plating and staining, will give effects of color and light not yet explored. Stained glass can also use designs of modern artists who paint in a bold simple manner not unlike the patterns of old stained glass.

In France the artist Rouault pointed the way and other *avant-garde* artists—Chagall, Fernand Léger, and Jacques Villon—have now designed nonrepresentational stained glass for French churches.

This has had a significant effect upon the collaboration of the modern artist and religious stained glass design.

But the stained glass craftsman of today must also study the great glass of the past and incorporate in his work the characteristics which made the finest early stained glass windows the works of art they are considered today.

First of all, these early windows belonged in their setting. Their design and their color were in harmony with the architecture. To achieve this result today the stained glass craftsman must work with the architect when the plans for the church are being drawn; for the glass should be a part of the plan and integrate with the architecture of the church.

Even if the church cannot afford to have the windows for years to come, the plans should be made and the colors and designs passed on when the church is being built. Then, when the donor of the future comes up with the money for a window, the new window will "belong" and not stand as a thing apart, perhaps destroying the mood and atmosphere of the architectural plan.

Stained glass can be made not only to temper the light but to cast light and shadow to enhance architectural detail. Stained glass can also be used as a background for the cross or crucifix in the sanctuary, or it can be the one bit of color



and enrichment in an otherwise utilitarian plan. However, the first and foremost purpose of stained glass is to modify light. The relationship between the outside and interior light sets the color problem for stained glass. The architect creates the interior light, while the exterior or outdoor light gives varying intensities, directions, and movement. Thus the better the combined color sense of the architect and the stained glass worker, the more successful the glass will be.

Another characteristic of early stained glass was its jewellike quality. This was brought about by the use of small pieces of glass of strong pure color, and the finest effects were gained by the juxtaposition of these pieces of glass in a mosaic-like pattern, not by the use of paint.

The chief glory of early glass was the effect of its color. As with any craft, the limitations of the craft process produced the finest, most exquisite results.

Thus when the design was controlled and dominated by the leading and iron work and the necessity of using small bits of glass, the glass was at its highest period of excellency. The difficulties of the craft

These panels (see also p. 18) show a contemporary representation of the Adoration of the Magi, in stained glass, by the Conrad Pickel Studio. Portraits are of Albert Schweitzer, David Livingstone, and Oscar Loehr.

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and the imperfections of the glass made for beauty of texture, simplicity of design, and pure color. Contrast of glass textures made by the irregularities of the early glass gave a beauty that was lost when glass makers learned to refine their glass. The use of larger pieces of glass with fewer leadings and supports gave the painter more opportunity, and he finally dominated the craftsman. Shaded effects, representation, and picture windows destroyed the beauty and brought the downfall of the stained glass craftsman.

Today, if stained glass is to hold its rightful place in the changing church, it must not get lost in the new technical advances of the craft, but it must return to the simplicity of the past. Its design must play color music rather than tell stories. We have tried out the effects of large sheets of colored glass in abstract arrangements of waffle patterns and staccato patterns of glass blocks, but the architect and stained glass craftsman have not fully explored the modern possibilities of the stained glass window for color and esthetic effect as well as for pattern.

Three new techniques of stained glass are especially adaptable for the contemporary church. First in importance . . . is the use of the stained glass slab of thick glass set in reinforced concrete. The process is distinctly architectural in character and is also more in spirit with con-

temporary architecture than glass set in a lead frame. The concrete which separates the chunks of glass is definitely architectural material, and the glass free of painting and effects of shadow is closely related to early stained glass in its depth of color and the jewellike tones of its brilliancy.

Another modern stained glass technique uses glass of various textures and painting in light tones on both sides of the glass, so that the wall of glass takes on the function of exterior decoration as well as the tempering of the light and the creation of a worshipful mood within the church.

The third new technique which has possibilities for the changing church is the use of a sculptured or *repoussé* lead figure or design, which is then covered with gold or silver leaf and soldered to the stained glass panel. This forms a silhouette pattern that can be seen day or night against the stained glass background. When these sculptured windows are large in scale, they give an appearance of weight which makes them in harmony with contemporary church architecture.

Finally, if our churches of today are to give us the awe and wonder and peace and calm that makes the church a place of refuge in this changing world, I know of no better way to create this spiritual atmosphere than the use of stained glass.

The Institute of Religion in Texas is helping to bring clinical discipline to pastoral theology for five seminaries.

Theology Gets a Clinical Setting

By SAMUEL SOUTHARD

CLINICAL pastoral training has come of age as a vital part of denominational life. The Episcopal church requires some form of non-academic experience—clinical pastoral training, field work, or other closely related activity—for all seminarians.

One Lutheran program of clinical education is costing \$100,000.

The Presbyterian Church, U.S.A. is developing a many-faceted institutional program which includes the accreditation of chaplain supervisors.

The Southern Baptist Convention's executive committee has appointed a study committee on clinical training; an Association on Clinical Pastoral Education has been formed in co-operation with the National Conference on Clinical Pastoral Education; and groups

of churches, such as the Union Baptist Association in Houston, Tex., have employed chaplain supervisors of hospital visitation for pastors of the association.

Now the Texas Conference of The Methodist Church has provided scholarships for theological students trained by the Institute of Religion in the Methodist Hospital of Houston.

Experienced pastors have also seen the need for more supervised training in counseling. A 1953 survey of noted pastors, made at Yale Divinity School, revealed that additional training in counseling was the primary need which these men confronted in the ministry.

Thus a new area of theological education has arisen out of this combining interest of seminaries, clinical training centers, denominations, and pastors. It may be called "theological education in a clinical setting."

An example is the Institute of Religion in the Texas Medical Cen-

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ter. With the active support of local pastors and financial support from denominations and interested laymen it has developed a program which recognizes denominational differences and relates specifically to a pastoral ministry.

In the 1890's, Dr. William Osler started a new type of medical education. He took his students into the wards of Johns Hopkins Hospital and demonstrated disease symptoms of patients.

It was a daring thing to do in those days. Dr. Osler's predecessor had been a renowned orator on medicine, but he had not demonstrated his skill or shown any patients to his students.

Until the 1950's, theological schools were much like the medical schools of a half-century ago. Most, if not all, teaching in seminaries was done through classroom lectures. Clinical pastoral training was conspicuously absent from the curriculum. Arrangements for the supervised pastoral visitation and counseling was found in only a handful of seminaries.

Clinical education was outside the theological curriculum. Seward Hiltner states that this separateness was probably augmented by two training programs that had developed since the 1920's. These were the Council for Clinical Training and the Institute of Pastoral Care. The supervisors of the Council for Clinical Training received most of their postgraduate

training apart from the theological schools and were suspicious of professors. Professors, in turn, raised many questions about this "non-academic" training.

In the last five years this separation has been breaking down. Theological schools have shown an eagerness to begin programs of clinical training. Look at their catalogs. More professors have been added in the field of pastoral care and counseling than in any other during the past 10 years. Those schools which already had such instructors have expanded their clinical facilities. Chaplain supervisors have also become more interested in closer relationships with seminaries.

THE Institute of Religion was formed in 1955, by the administrators of the hospitals in the center, a committee of the Houston Council of Churches and representatives from five seminaries in Texas. It is an independent organization in the Texas Medical Center, with responsibility for the teaching of clinical pastoral education and co-ordination of religion in the center. Faculty members are teachers of pastoral care in the seminaries.

Students enrolled in these seminaries may take from 6 to 12 semester hours of advanced work on the bachelor of divinity degree, a full major on the master of theology degree, or a full major on the

doctorate of theology in the field of pastoral care. All credit and degrees are granted by the seminaries, but the institute issues a certificate that is important to graduates who want to become chaplains.

Because it is a part of the seminary curriculum, the institute can carry out three convictions: (1) that clinical pastoral training must be closely related to systematic and moral theology, (2) that all teaching is to be consistent with the distinctive role of the pastor, and (3) that the students who take this work are to be emotionally and physically healthy.

Both the undergraduate and graduate curriculum of the institute are integral parts of the administrative discipline of each seminary. Therefore, the student's academic and clinical responsibility in the institute must correspond with the amount of academic credit which he receives.

Regular attendance at daily seminars of two hours' duration is required. Each student spends at least 20 hours weekly as a chaplain intern in Methodist, Hermann, or Memorial hospitals. He is also required to master a mimeographed text in pastoral care prepared by the first professors of the institute. He may read in the institute's 700-volume library or the comprehensive library of the Texas Medical Center in the same building.

A final examination tests both the student's knowledge of litera-

ture in the field and his efficiency and understanding as a pastoral counselor.

The teaching staff consists of two professors and three clinical instructors. The administrative director is Dawson Bryan, a Methodist minister. The professors organize and present material on the practice of pastoral care and pastoral theology. The clinical instructors are responsible for the day-to-day supervision of students in the hospitals and for clinical conferences between students and members of the hospital staff.

At least once a week, the instructors go over verbatim interviews which students have written of their contacts with patients. The professors see each student every two weeks for the same purpose. In addition, the professors and the chaplain-instructor of each student hold a monthly conference with the student to evaluate his work.

There is a three-month summer course in the bachelor of divinity curriculum. It consists of two courses: "Clinical Pastoral Ministry to the Physically Ill" and "The Psychology of Religious Experience."

The first includes the history of the cure of souls, the role of the minister in pastoral counseling, his methods and resources, and the student's personal relationship to patients and hospital personnel. The second deals with temptation, suffering, sin, grief, pain, doubt,

conversion, and anxiety in terms of theological truths and clinical insights.

The graduate program begins in September and continues until May of the following year. Five seminars are conducted in the fall in these areas:

- (1) Advanced Seminar in Ministry to the Physically Ill
- (2) The Pastor and the Family
- (3) The Ministry to the Mentally Ill
- (4) The Great Psychologists and Personality Developments
- (5) The Process of Pastoral Counseling.

In the spring semester, students again have five seminars:

- (1) The Theology and Psychology of Suffering
- (2) Pastoral Care of the Family
- (3) Chaplaincy Administration
- (4) The Process of Pastoral Counseling
- (5) Clinical Pastoral Research.

The keyword in the curriculum

is "correlation." Students do library work, but this must be correlated with their clinical experience. If a student reports on a theologian's doctrine of suffering, he is asked how he judges this in the light of his own experience as a chaplain intern.

The student is expected to bring his theology to the institute, but he is challenged to relate this theology to his actual pastoral work with his people.

Upon the satisfactory completion of a year's work, a graduate student may return to his seminary for one semester of elective courses and the completion of a research paper or thesis. He then receives the appropriate degree. Priority of acceptance to the institute program is given to students who are accepted by a Texas seminary as a candidate for a graduate degree, although some applicants who do not desire to work for a degree are also accepted.

Healing Ministry

Wherever Christianity has gone, it has erected hospitals. The modern missionary movement has built countless hospitals all over the world. When missionaries stepped upon the shores of China and many other countries of Asia, as well as the heart of Africa, there were no hospitals. For untold centuries human beings had suffered and died in superstition and fear. If all the unnecessary pain of humanity would but be in one sigh, that wail would shake the very gates of heaven.

—C. C. BELL, member, Board of Hospitals
and Homes of The Methodist Church

A test of any theology is whether it grasps the problems of its own time.

New Theology and Old Social Gospel

By WALTER G. MUELDER

THERE is much misunderstanding and confusion about both the "new theology" and the "social gospel" of a former day. The chief reason is that both terms refer to broad movements and tendencies in Christian thought and action rather than to precise or well-defined institutional platforms.

Many streams of thought entered the social gospel movement between the end of the Civil War and World War I, and the appearance of Walter Rauschenbusch's *A Theology for the Social Gospel* (out of print) prompted many of them.

A number of theological tendencies also enter into the making of the "new theology" that we are hearing about today. Some of them are continuous with the "liberal" theology, and some stress discontinuity with it.

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Another reason for the confusion is the fact that the two decades which separate the death of Rauschenbusch and the principal writings of a man like Reinhold Niebuhr provided a number of trends in theology and social ethics which are the real objects of neo-orthodox protest rather than the writings and perspectives of the greatest of the classical social gospel leaders.

What is it that the prophets of the "new theology" protest against? Among the trends are these:

(1) A zeal and idealism in political and moral reformers which ignores the givenness of human existence.

(2) A misunderstanding of history derived from a failure to grasp the limits of human nature.

(3) A tendency to overemphasize the initiative of man and to overlook the biblical doctrine that ultimate destiny is in God's hand.

(4) A utopian faith in the role of government in achieving genuine community.

(5) An overevaluation of the role and power of reason in human nature.

(6) An accent on the immanence of God, on social evolution, and on inevitable human progress.

(7) Loss of the eschatological understanding of history.

(8) Failure to note the need for continuing redemption of persons and groups since the struggle for power and the motivations of self-interest are unceasing in the ambiguities of all historical situations.

The "new theology" tends to single out the limitations of an opposing theology which emphasized rationality and moral capacity in man and the possibilities of continuous and cumulative progress in history. These "liberal" weaknesses are expressed in an ethic stressing exclusively good will, noncoercion, co-operation, growth, education, idealism, and moral legalism.

Such "optimism" is set in sharp contrast to ethical and theological "realism." The older social gospel tradition was probably more oriented in the ultimate perspectives of classical Christianity than is assumed by the "new theology."

Christian thought must always protest against extreme and abstract positions on any side. Theology must always be corrective. Indeed this corrective function within the life of the Church is one of the the-

ologian's continuous assignments. Corrective theology is, however, neither real systematic theology nor the whole gospel. Often the "realistic" polemic overreaches itself in historical descriptions and in the self-image which it creates.

In the classical period of the social gospel movement, the quarter century prior to World War I, the social prophets like Gladden, Strong, Abbot, Herron, and Rauschenbusch took for granted the evangelical message of historic Christianity. The era of "revival" meetings and "crisis" conversions was hardly in need of a "realistic" doctrine of guilt, sin, conception, and of the role of the "personal" Savior or the "second coming."

The social gospellers were seeking to complete the Christian message. Their quest for wholeness in Christianity was not a protest against personal regeneration. As early as the 1890s, Rauschenbusch stressed the integral character of personal and social redemption under the divine initiative. In doing so he was prophetically alert to the problems of human nature and the possibilities for change.

Two of the major achievements in the theology of the last 25 years can hardly be attributed to neo-orthodoxy. These are the new interest in the doctrine of the Church and the problem of history. The "new theology" has taken a significant interest in *Heilsgeschichte*, which is a combination of a bibli-

cal doctrine of the Church and a doctrine of history. Yet both the concern for an adequate doctrine of the church and the philosophy of history were contributed by broader sources of theoretical and social concern.

The doctrine of the Church came out of the ecumenical movement's wrestling with social problems and unity; the doctrine of history came out of the 19th-century's growing sense of history in which the leading figures (including Hegel and Marx) set up some problems which others (like Troeltsch in the 20th) defined in ways which made a creative theological response possible.

The real test of a theology is not whether its hindsight on earlier formulations is better than that of the formulators, but whether it grasps the problems of its own time and deals with them responsibly in the light of the whole Gospel. The validity of the essential witness of the "old social gospel" is the fact that today "social Christianity" has become an integral part of the ecumenical movement. The "idea of the responsible society" is a legitimate and essential aspect of the church's conception of mission, unity, and service.

On the other hand, corrective theology must always go forward. To repeat today the "realistic" corrections of "liberalism" as they were formulated in 1933, for example, is hardly realistic. It is at least an open question, for ex-

ample, whether the social policies advocated by representatives of the "new theology" regarding nuclear weapons after World War II were truly realistic.

If we are to make any headway in Christian theology, we must have at least a minimum faith in the power of reason, in the moral capacity of human nature to respond, in the objective power of love and justice, and the possibilities of human history to correct the errors of the past and of men to communicate with each other.

The "new theology" says, in effect, that the older social gospel was defective in its ultimate perspectives and that it tended to make of proximate programs of social change an ultimate gospel.

I reply that the best minds of the social gospel movement had a clear understanding of the difference between an ultimate concept like the kingdom of God and a proximate concept like Christian socialism or denominational social action.

One of the weaknesses of the "new theology," though not of its best spokesmen like Niebuhr, is that it majors on ultimate perspectives to the neglect of the disciplines appropriate to historical decision-making. The emphasis on "realism" in regarding man and his sinfulness often clouds the more ultimate perspective of the redemptive action of God and the reality of hope for man and society to which the person of Jesus bears witness.

Brainstorming and the Church

By G. E. SPIER, JR.



Can the Church convert techniques now used by big business to increase the flow of big ideas?

THE PREACHER is a specialist in ideas. Of all persons before the public, he perhaps is under greatest obligation to present his message in fresh, new, and different ways. In his congregation are many who buy coffee in the same can the packer has used for years, and his meat may be wrapped in unchanging brown paper, but he will refuse to hear the unchanging Gospel in the same old hackneyed words.

"And how are they to believe in him of whom they have never heard?"

Of all the laws governing the affairs of men and nations, none is

more essential to survival than that which says, "create or die!" The creativity of individuals and nations has given rise to new civilizations and cultures. And they died when complacency and luxury resulted in noncreativity.

In every aspect of the pastoral ministry and church life, the law of creativity is in force. Congregations stay away from church in flocks when the shepherd leads them to the same dried-up springs. Board meetings are dull and useless when those who come hear reports in the same dull ways they have been made for the past generation.

Church activities conform to the "way we've always done it." All organizations are affected. When new ideas are stifled, ecclesiastical *rigor mortis* sets in.

Individuals as well as groups are subject to this inexorable law of creativity. The difficulties of survival in frontier conditions chal-

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lenged the resourcefulness of our pioneers. The result was unprecedented achievements and an extremely high standard of living.

Contrast this creativity with the large amount of unproductive leisure time spent (or misspent) by today's average American, when there are no such demands. But we cannot overrule the law of creativity. Proof of this is found in the fact that life expectancy is only five years after retirement.

Industry, ceaselessly challenged by competition, has long been interested in the factors governing creativity. As long ago as 1936, the General Electric Company established, for selected employees, its creative engineering program. The results show that those trained produce ideas at three times the rate of their untrained colleagues.

Other business firms find gains of 50 per cent and more in creativeness among those who use regularly the techniques of the art. And it is an art—which may be stifled by disuse or misuse. At the same time it may be cultivated by a conscious effort.

Everyone has some creative ability. Often, it is inhibited by the person's own mental "set" or by social factors. One reason so many churches consider a minister "old" after 35 is that he has stifled the creative processes of his mind. Actually, one study of the 1,000 greatest ideas of all time showed that the average age of those responsible for the ideas was 74 years.

Of course, these great ideas have not been "given" without any preparation. Great ideas come mixed with a myriad of lesser—even worthless and absurd—ideas. The successful "idea man" has to do some patient sifting. Like the gold miner panning for gold, he sifts millions of grains of sands for a dozen flecks of the precious metal.

THE Rev. Arthur W. Hewitt, the famed preacher in country churches, describes this process as it relates to his search for sermon ideas: "All the thoughts in the universe danced in a far-off ring around me, swearing in the name of God the Father that he would never come nearer. If I could have caught any one of them by the hair or heel, do you think I should have cared which or where? As soon as I had him I should know his comrades would come rushing to his side. The more varieties of initial stimulation you have, the richer and fresher your preaching will be." (*Highland Shepherds*, Harper & Bros., \$2.25).

Many of the techniques which business and industry found to increase their creativity will, when adapted to the work of the church, prove valuable. While these are primarily group techniques, the principles are valid when used by the individual person, too.

All the environmental factors of creativity are not yet known; but some few can be recognized and

set down here as making a definite contribution to creative thinking.

First of all, there must be an atmosphere of positive permissiveness. Each member of the church group—usually 8 to 12 is the best size—should be encouraged to state any idea that comes into his mind. No statement of judgment or evaluation should be allowed (until called for much later).

Second, it is important for each one to realize that he should contribute all ideas, regardless of how ridiculous they may seem to him or anyone else. The more ideas expressed by the group, the greater the chances of a really big idea coming forth.

Again, it must be stressed—no judgment or evaluation now; just let the ideas flow as rapidly as possible. But they should all be written down. They may be written on a chalkboard to give an additional visual stimulation.

It is important to recognize that one of the techniques of creative thinking is *analytical*. Here a person or group is seeking an answer to a particular problem. A check list is helpful to assure that all facets of the situation are considered.

Suppose that the council of the Methodist Youth Fellowship is concerned about lack of interest in its program. It analyzes its activities and study. A list is made of everything that is done. Then the group goes on to analyze its activities to determine necessary changes.

Another technique is free association—sometimes called "brainstorming." The problem under consideration is stormed by the brains of the group.

Here again the permissive, positive, and informal atmosphere is essential. Interruptions should be reduced to a minimum. The problem to be attacked should be stated broadly and simply. Every idea about it is written down concisely in a reportorial style. Since the goal is group ideas, no record is made of contributors' names.

Criticism is taboo in brainstorming. Where this plan is used by industry, the group leader uses a bell or other signal to indicate a member out of order (not securing permission to speak or expressing a judgment or criticism of an idea). Three warnings and a member is ousted from the session. If the rules are clearly stated beforehand, most church groups would withhold evaluation and criticism without the threat of ouster.

It is most important that each person feel completely free to express himself and all ideas that come to him. One should not feel restrained by fear of nonconformity nor by hesitancy about upsetting the *status quo*. A member should also feel free to improve on the ideas of others.

An hour is long enough for a brainstorming session. Fatigue is a sign that the meeting has lasted too long. Adjourn at the first indication

that the participants are getting tired.

When the session is over, the ideas may be typed up and given to an evaluation team. At least a part of this group should consist of persons who have not participated in the brainstorm session. An opportunity to submit afterthoughts is also helpful.

The evaluation team selects the best ideas from the brainstorm session and submits them to the executive body with proposals for their adoption.

One big advantage of this procedure is that it may completely fail to solve the stated problem, yet produce so many creative ideas that that group more than compensates for the time spent. When brainstorming is used by a minister in church meetings, his most difficult task will be to withhold evaluation until a later time.

There are many areas where the principles of creativity may be applied both inside and outside the Church. Surely the Church cannot afford to lag behind when it comes to creativity.

Consider the Communist ideafactories. Think of the vast territories that have been won by ideas,

without military action. The democracies might well learn that a little time spent in brainstorming may overcome brainwashing.

Consider any one of a hundred domestic problems. Here's racial segregation. Too few of us are working toward creative methods of leading people to desire the enforcement of the Supreme Court decision, or the establishment of conditions which would make enforcement unnecessary.

Juvenile delinquency is another matter that calls for a certain approach. And it appears almost certain that the best solution will never just "pop" into the mind of someone unconcerned with the problem. It might occur to someone deeply concerned, but it might not! Surely it will not be solved by repeating over and over how bad it is.

Concerted creative attempts by concerned persons offer the greatest assurance of a solution to any problem facing the Church or an individual person. And when one becomes concerned he is more likely to reach a solution if he uses the techniques which contribute to creative thinking. For the Church and the ministry the law applies as surely as for anyone: Create or die!

Two Worlds

There are two worlds: the world that we can measure with line and rule, and the world that we feel with our hearts and imagination.

—Leigh Hunt in *Forbes Magazine*

NEW CHRISTIAN ADVOCATE

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By K. MORGAN EDWARDS

*Thoughts of a man who
"ought not to get an ulcer,"
but who did, anyway.*



Reflections On An Ulcer

I HAVE been offered a lot of explanations for my ulcer.

Down in the X-ray room of Huntington Hospital a medical acquaintance with whom I have occasionally eaten lunch said facetiously (I hope), "You must be leading a double life."

A retired clergyman assured me, "A man of God ought not to get an ulcer." Each of a young couple who were former parishioners reacted differently. The wife said, "I'm shocked that your religion doesn't produce enough peace of mind to help you escape an ulcer." Her husband reminded her, "Don't you remember? Morgan preached divine discontent—not peace of mind."

These and other reactions help me to make six resolutions with regard to my own dealing with the sick. Let me pass on to you six

lessons from the sick room which I hope I have learned:

1. If I enjoy good health, I hope I won't feel superior to the ill. Some people have known nothing but ill health from birth; yet, like Robert Louis Stevenson or Elizabeth Barrett Browning, they have handled their limitations with such sensitive understanding that they have given others beautiful prose and remarkable poetry. These gifts have been produced from the branch of illness out of thorns of suffering.

2. I hope I won't give the ill the Pollyanna treatment. I don't expect to tell them to cheer up because everything is just lovely everywhere in the world. I will try to remember that, if I don't suffer just a little in a world like this, it may witness to my insensitivity rather than to my sound health. Dr. Georgia Harkness writhes over the nakedness and hunger of the destitute and helps us hear "the

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agony of God." Jesus witnesses what might have been in Jerusalem, and he weeps.

3. I won't assure people that peace of mind can be theirs by reading the latest book on the subject. A too-easy peace of mind may be the result of a spiritual blackout rather than a penetration into the reality of God. John Henry Newman brought a first-rate mind to the struggle for faith; yet he had to pray, "Lead, kindly Light, amid th' encircling gloom."

4. I hope I won't censor the ill for giving themselves so indiscriminately to others that they fail to conserve their own energy or to use their resources of health wisely. Jesus said something about finding ourselves by losing ourselves for his sake and the Kingdom.

5. When I visit the sick, I won't inquire, "Who sinned, you or your

parents, that you are ill?" Jesus had to tell his disciples that some people are afflicted, not because of their own errors or the errors of their parents, that the works of God may be made manifest among men.

6. I'll pray for those who are ill. Now that they are ill, I'll pray that they may learn the lessons of their illness and learn the laws of health. I'll pray that they may be restored to health; for I know that God wills wholeness of body as well as of spirit. I'll pray that they may grow in grace, learning to respond to life; that the cause of their illness may be removed. I'll pray that they may learn to live trustingly. Only as you and I learn to live with faith in God and confidence that he will bring about all that is best for us can we give our bodies and minds a chance to be well.

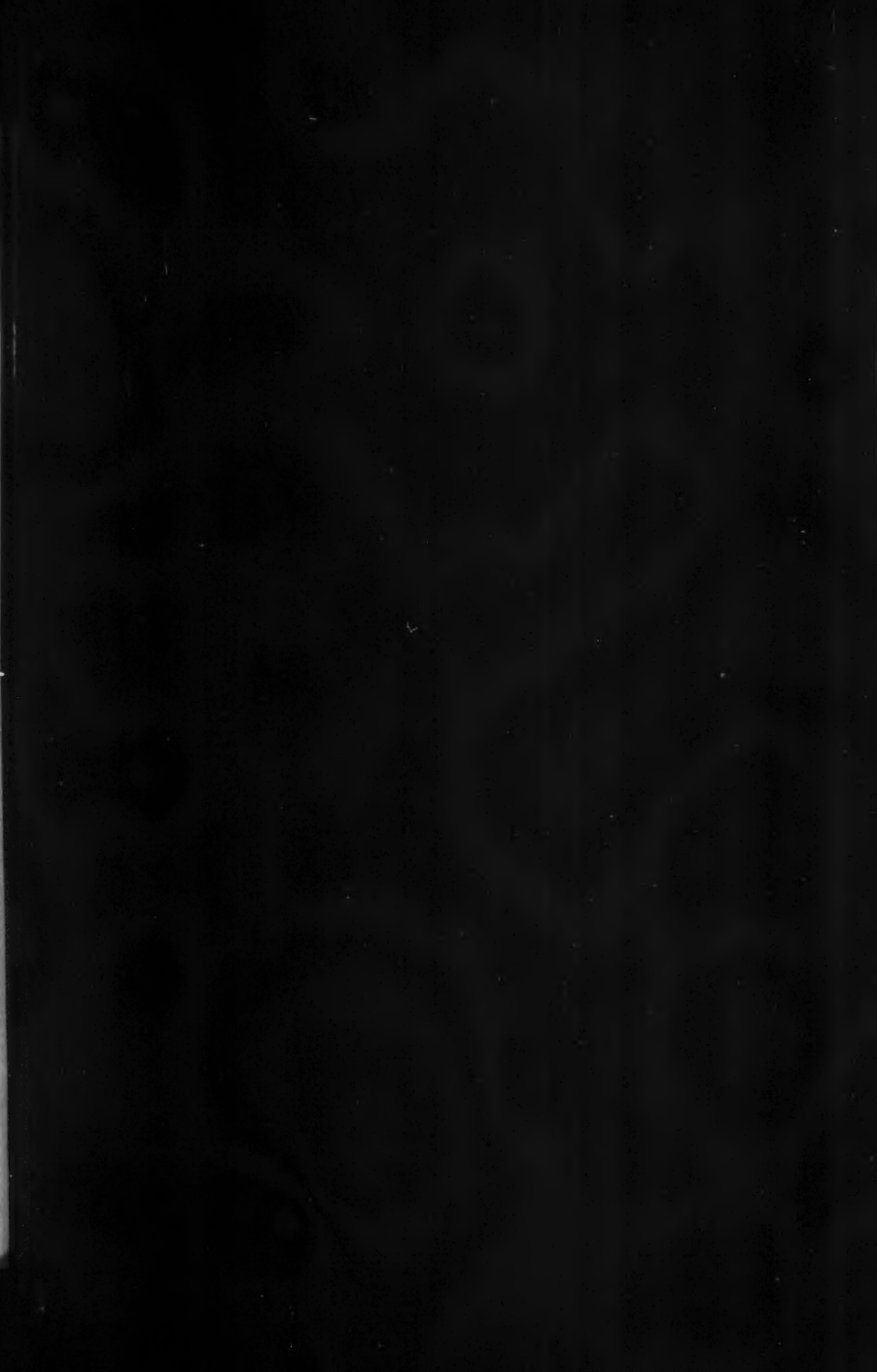
Causes for Wonder

Better health, an enhanced general economy, and a great and rewarding spiritual influence are gifts to the Dyaks of Sarawak from California-Nevada Conference and Heifer Projects, Inc. Last year they shipped Jersey cattle, Nubian goats, and Poland China pigs to Sarawak, with help on transportation costs by the Methodist Committee on Overseas Relief.

Missionary Thomas A. Harris, who received and distributed the gifts, says it is difficult to evaluate the project in dollars and cents. It provoked the Dyaks as well as Ibans and Chinese to ask, "Is the love of God so great as to cause other people to do such large things for us?"

The animals were accompanied by Dr. Wendell B. Kramer, who now has many friends along the Baleh and Rejang Rivers. One family he visited there attributed their luck at bagging a deer to his presence in their home.

—W. W. REID



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*Stay indoors; don't eat; don't have
children! Is this the world's future?*

Lord, what a morning!

By ROBERT A. PANZER

WE'VE opened the door—maybe to a treasure house, maybe only the realization of a maniac's dream of destruction."

This statement was made some time ago by Sir John Anderson, British cabinet minister and director of atomic research and development. Since then, we have rushed headlong toward a crisis which must be resolved either toward a great destiny for the world or toward the world's utter destruction.

Man has learned to explode the atom. It is yet to be decided whether man can keep the atom from exploding him.

It seems to be a part of man's nature to pry open doors to new truths and new territory. He would rather die than to stand still. In this characteristic, he is far beyond other creatures; he seems to draw

this mysterious drive from God.

The wisdom, the creative powers, the mastery over nature, the use of the laws of the universe—all these reveal the glory of God and the greatness of man. We could rewrite the psalm to read: "Thou hast given him the great secret of all physical power in the universe, the secret of making and breaking the invisible atom."

We are now in the midst of controversy, of discussions, of research, which will determine the future course of the atomic age and the ultimate destiny of the whole world. The issues are atomic fallout, atomic weapons race, a world policy to insure both progress and security.

At times, a truth is too great and its implications too profound for the mind of man or the capacity of prosaic words. So, we are driven back upon the truths of religion, and we seek a deeper expression in

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Methodist Church, Sacramento, Calif.*

the imagery of music and of poetry.

There is a Negro spiritual that expresses both the thought and the spirit of this crisis: "My Lord, what a morning, when the stars begin to fall. You will hear the trumpet sound. You will hear the sinners mourn. You will hear the Christians shout, when the stars begin to fall."

We are in the morning of a new age. We have the power to turn it into a glorious day or a hideous night.

We have had more than a decade to wake up to what is upon us. From the beginning, we have been told that we could not keep the secret of atomic energy to ourselves. We have been told of the potential world destruction inherent in this new power. We have been told that there could be no security in the possession of the bomb, no real security in our own physical might.

Some scientists, who had the greatest part in the development of atomic energy, who knew its ultimate potential, who accepted their responsibility as moral beings and citizens of this nation and of the world, have pleaded with us to develop a "single world policy with regard to atomic power and weapons." As they expressed it, "Mankind has reached the point where it can no longer afford war. The world is too small, the power too great."

So grave are the issues that they should be everybody's concern.

This is not something that we leave to the so-called experts whether in the political, the scientific, or the military areas. It is evident that they, too, are fallible. Further, it is evident that, in emphasizing so-called security, we easily de-emphasize human values. Under God, everyone of us has a moral responsibility to be informed and to help make decisions.

IT IS a Christian concept that we are workers with God. Christians do not leave things to fate. Christians are often pessimistic about the moment, but we are always optimistic about the ultimate. We are pessimistic about man alone. We are always optimistic about man and God together.

This is to say that the atomic age need not be the end. It can be a Christian era. But that will not come by drifting. It will not come by hiding our heads in the sand. It will not come by trying to hide behind the walls of our little provincialisms, whether national, rational, religious, or political.

Many people have tried to stop their ears. They don't want to hear about it. They don't want to talk about it. "Let's keep our religion pleasant." But it is also the mission of the Church and of every person with a conscience to sound the trumpet, to reveal that the day of decision is upon us.

In this crisis, many wish we could go on sleeping. We wish that

we could say to God, "Don't wake us up to the danger."

But I believe that God, through his Church and the sensitized consciences of some of the best scientists, is sounding the trumpet, trying to shake us out of our lethargy and alert us both to the dangers and the possibilities.

Judgment does not come alone at the end of time. Judgment is every day. Judgment is every instant. When there are wrong thoughts, it passes its sentence upon our minds. It passes its sentence upon our nervous systems. It passes its sentence upon our souls and our characters. Much of the suffering comes because of our failures and the judgment that we, ourselves, bring upon ourselves.

In our headlong rush to keep ahead in the atomic arms race, in our preoccupation with power, we have lessened our emphasis upon people. For some time the Atomic Energy Commission has continued to reassure the public about the negligible consequences of fall-out. At first, they indicated that there was no problem. But they have had to revise their estimates and are only now admitting that there are many unknown factors and that there are actually some dangers.

The figures set by the National Committee on Radiation Protection are revealing, since in 1935 they set the safe weekly limit of roentgens at five-tenths of one per cent. By 1946, they had set it at three-tenths

of one per cent; and by 1957, it had been set at .096 and, once the danger point in the atmosphere is reached, there is no foreseeable way to control it or reduce it.

There is a simple formula which will help us to avoid the dangers of atomic radiation to the skin, to the bone marrow, blood stream, and to the genes which determine future generations. It consists of three points: stay indoors; don't eat anything; don't have any children. The irony of such humor is that already many have suffered and many more will suffer, because they have not followed that formula.

If the foregoing seems critical and gloomy, it is because this is only part of the message. The Christian Gospel does not hesitate to face the awful facts of reality and of sin. But it always goes on to show and to lead the way to salvation.

The Christian believes that God is. And because God is, it is always morning for those who turn to him. Right is still right, and ultimately evil cannot win.

That is why, "You will hear the Christians shout." Christians are penitent, but they are not cowed. The base from which we move is secure; for that base is the truth of God in Christ.

For 2,000 years, Christianity has recognized that this is one world. It should now proclaim the necessity of working together in this

FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and
Film Commission*

Board of Temperance recommends:

TOBACCO AND THE HUMAN BODY—(YSA) (16 mm., b&w sound film, 15 minutes). History of use of tobacco, effects of smoking on human body, and why people smoke. For seniors. Methodist Publishing House, rent: \$3.

TO YOUR HEALTH—(YSA) (16 mm. color sound film, 11 minutes). Cartoon film with concise summary of basic information about alcohol and alcoholism. Columbia University Center for Mass Communications, sale: \$100; Methodist Publishing House, rent: \$5.

WHAT ABOUT DRINKING—(Y) (16 mm., b&w sound film, 9 minutes). Objective presentation for juniors through adults of various points of view about drinking; creates climate for discussion. Young America Films, Inc., rent per day: \$1.50, three days: \$3; sale: \$50.

Board of World Peace recommends:

THREE OF OUR CHILDREN (16 mm. color film, 30 minutes). UNICEF portrays needs of three children from different countries and the way this agency helps them. Showing time about 30 minutes. Association Films, rent: \$4.50.

one world. We should not leave it to the concerned scientists and to the frightened statesmen.

It is this philosophy that motivates more and more people of all nations to work together for a single world policy regarding that which affects the entire world in which we live.

For 2,000 years, Christianity has proclaimed the brotherhood of man. All this is helpful in the present necessity of recognizing that the fate of some of us depends upon all of us, and that the fate of all of us depends upon each of us. None of us can afford the prudish luxury that one race or culture has God's exclusive love. Accepting the brotherhood of man, we can receive the blessings inherent in a world of atomic power.

For 2,000 years, Christianity has been proclaiming the might of the spirit as being greater than the might of the sword.

If we are not able to recognize anything else, we ought now to know that the only might that the sword and its grotesque descendant (the atomic bomb) has, is the might to destroy us all. It has no might to save, unless we transform it and tame it into a servant of the people. The Christian "shouts" with gladness because he knows that every failure of material things is one more indication of the power of the spirit.

Our victories of the future must be victories of the spirit!

NEW CHRISTIAN ADVOCATE

what THE MILITARY can teach us

A minister with military training is not likely to make a Geneva gown, tan shoes, and a loud tie his "uniform."

By RALPH W. STOODY

THE CHURCHMAN has something to learn from the armed forces.

This was clear to the Apostle Paul. He told his generation to fight the good fight, to put on the whole armor of God.

This has been the assumption of our hymn writers. We sing "Onward, Christian soldiers, marching as to war!"

Even the Methodist ritual carries this implication. It refers to the institution we join as the "church militant."

John Wesley taught us that there are objectives in church life that can be attained only by employing military tactics: "I desire a league, offensive and defensive, with every soldier of Jesus Christ."

"But," you may object, "these are just figures of speech. How can

war, which cuts squarely across the Ten Commandments and the Sermon on the Mount, have anything beneficial to say to the Christian minister?" You have a point. Perhaps war doesn't. But unquestionably hundreds of ministers who have been trained for service both on the line and as chaplains would be quick to agree that they are much better ministers because of this tutelage.

Respect for the Cloth

The first regulations that confront the recruit have to do with dress and personal appearance. True, the exacting requirements of many commanding officers in this matter of uniform seem quite unreasonable to the civilian. Passes have been canceled for a button missing from a jacket, for headgear at an improper angle, for slightly misplaced insignia, or for a needed haircut. "You are out of uniform," the inspection officer barks.

Somewhere between such over-punctilious rules and the growing

Ralph W. Stoody is director of the General Commission on Public Relations and Methodist Information.

carelessness of attire practiced by many of our American clergy is probably to be found the proper standard for the preacher. Respect for the cloth is diminishing. The place where this respect has suffered most is with certain ministers themselves.

This is not a plea for "clericals," the ecclesiastical equivalent of a uniform; although there is something to be said in support. Ours is, however, an ancient and honorable profession, and it brings no credit on a practitioner to dress with less formality than a lawyer, physician, banker, or high-school principal. Sportswear for sports and picnics, yes. But the recent collegian and seminarian, now on his first charge, proves only that he has not yet grown up, that he is not quite ready for the responsibility of personifying the Church, when he persists in going about the parish dressed as he did in his fraternity house.

Just as a man in the Army or Navy is no longer a completely free person because he is a part of something vastly larger than himself, so the minister can never escape his representative capacity. One of the ways to dignify the ministry is to dress the part, to "keep in uniform." The preacher who was in the service is not likely to be found in an incongruous combination of garments—a Geneva gown, tan shoes, and a loud, figured tie. He finds it habitual and natural to be neat and appropriately dressed.

"Policed-up"

The recollection of "policing-up" for inspections is enough to give any ex-serviceman a case of cold shivers. Slight infractions of regulations could, by strict disciplinarians, result in penalties that by civilian standards seemed fantastic compared with the offense.

The testing for dust or grease by inspecting officers with their white gloved hands has had, among other consequences, a life-long intolerance for dirt and disorder upon the part of most veterans.

Whether the vastly increased percentage of churchmen, lay and ministerial, who have seen service accounts for it, no one can doubt that within the past few years there has been a marked improvement in the landscaping and general maintenance of church property. In many quarters, however, improvements still need to be made.

Perhaps if trustees and sextons were to imagine that every morning there would be an inspection of the church and parsonage by the bishop, district superintendent, and district lay leader, many neglected repairs would be made and considerable clutter eliminated.

Timing and Planning

There are, no doubt, ministers who are born with a keen sense of time and a genius for planning. I have known a few. A larger number rate appallingly low in these virtues. Until their induction into

military or naval service, many never really sensed in any relevant way that there are 24 hours in every day.

This highly significant fact begins to dawn on members of the armed forces when the bugles announce that there are appointed times for rising, for falling asleep, and for every other hour. Supplementing the bugle calls are even more detailed published schedules and daily rosters mapping out the day to the split second.

Thousands of ministerial days are more efficiently scheduled because of years in the armed forces. Reports and questionnaires are handled more expeditiously and letters are more promptly answered. Agenda for quarterly conferences and congregational meetings are more thoughtfully prepared. Campaigns and special endeavors are laid out with more forethought. Procedures are forecast to avoid log jams.

Line of Command

This is another contribution made by life under the flag. In giving direction to the organization of Methodism, John Wesley was, in himself, a general staff. What he did not think of in the way of a closely knit, responsible organization, subsequent General Conferences have enacted.

In spite of this, every bishop's mail reveals multitudes of Methodist ministers and congregations

who seem never to have heard about "going through the channels." Few such letters, we venture, are written by persons schooled in Army or Navy regulations.

These men understand the line of command; it makes sense to them. They realize that no bishop can possibly handle the details of as many as 2,000 congregations, together with his other institutional and general duties. They know that district superintendents are appointed for this purpose. Nor are war veterans likely to think of themselves as exceptions to the rules or to feel that in their own particular cases they are entitled to by-pass the man next in authority.

The same principle holds good in local church administration. The military way, and it is a good way, is to select a capable man for a job, then—if necessary—to train him for it. He is next assigned responsibility to fulfill.

Too often the minister makes out his duty roster, then demoralizes his workers by proceeding to do all the work. In the armed services there is promptly inculcated a respect for the other fellow and his job.

It is no accident that the dictionary compilers go to the military to find the word for it, *esprit de corps*. Generally speaking, the inner health, well-being, and productivity of the Church would improve with some heavy inoculations of *esprit de corps*.

Our Goal Is Music for Worship

*Church school can be one training ground
for learning the great hymns of worship
that build and strengthen churchmanship.*

By H. MYRON BRAUN

W AFTING through the floor boards, a rollicking ditty that bears striking resemblance to a radio commercial, "Feed your hens Nutrena," was heard by members of an adult class.

Children in that Sunday school were learning a chorus from a gospel song book. In the children's choir, they sing the productions of a hack writer for a prolific publisher.

Then, as they come into the sanctuary service, they are expected to join in its congregational singing. There they are confronted by the sturdiness of the hymn-tune *Hanover*, or the strong confidence of *Aurelia*, or the modality of *Veni Immanuel*. But there's little resemblance between these and what they have experienced in the other areas of their church life.

And we wonder why we aren't

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developing a sense of churchmanship that knows its way around in Methodist worship.

I have known churches in which the organist seemed to alternate between "Donkey Serenade" and "Moonlight and Roses" for the offertory. The pastor chooses over and over the same hymns, all from one section of the hymnal.

How can anyone who does this sigh at the lack of interest in learning anything better? We wonder

why younger people will sing in civic or school choruses but have little interest in the church choir. We wonder why, in a generation steeped in "This world is not my home" and "The dew is still on the roses," popular theology is fuzzy.

Herein lies the reason the minister needs to know hymnology. He need not be discouraged. A little confrontation, co-ordination, and correlation can work wonders in developing a generation of hymnological literates.

The place to begin is with the children and youth. The goal of our particular effort is a correlated program among the various departments of church life that will make possible early and intelligent participation in the corporate experience of worship in the sanctuary. To share meaningfully in the rich treasures of hymnody, music, and acts of worship, we must have churchmen who have grown up and into these resources and feel at home with them.

Kindergarten and primary children share some in this emphasis, but not to the degree that the older children do. Worship for small children is freer and more spontaneous, though the moments of spontaneity need skillful guidance once they arrive. Care needs to be taken in selecting songs for the children to sing, both musically and textually.

The words will contain basically

and simply the objective concepts of praise, thankfulness, and sharing. Certainly the music will be simple and melodious, yet sturdy and within the limited range of pitch that the small child can sing.

Our major denominational publishers have produced hymnals for small children that aim to maintain these standards.

This is not to say that adults fathom everything they sing, either. But for the child we cannot deal in total obscurities. Often only certain stanzas will be appropriate, and even these may be carefully altered. This has been done in the denominational primary hymnals. And the child is on his way toward becoming an understanding churchman.

The junior department is the place where hymnological training begins in earnest. This is the place to learn the pattern of worship in the sanctuary and to form the habits of regular worship. This is the place to learn much of the variety of hymns that will express one's faith for the remainder of life.

Many church musicians urge the use of the regular church hymnal in the Sunday school, certainly beginning with the junior department. This is a strong factor in correlating the learning experience of the Sunday school with the worship experience of the sanctuary.

On the other hand, certain religious educators feel that worship experiences of children should be

stratified on age levels and that material be used which is specially prepared for the proper level of understanding.

In the church where I attempt to put my own preachments into practice, we have a combined junior-intermediate department worship service where we usually use the regular church hymnal. However, we also have a good junior hymnal from one of the major denominational publishers. This hymnal contains most of the specialized hymns that may be suggested in the lesson materials of the various classes.

So on some Sundays we use the junior hymnals to take advantage of this additional correlation between lesson and worship. But basically the children are becoming familiar with one of the tools of worship they will meet constantly later on.

Careful planning is necessary to correlate lessons, music, and worship. The first step is to look through the lesson material to be used by all the classes that participate in a given worship assembly to discover what hymns are suggested by the authors in connection with these lessons. A perusal of the hymnals to be used will suggest other hymns that ought to be learned and used to give expression to the ideas to be studied.

This should be done at least a quarter in advance, and preferably for the cycle of an entire year. Hav-

ing done this, an outline can easily be made of hymns to be emphasized as the various lessons come and go.

IN emphasizing music and hymnody in the church school, we have to remember that the process of learning and the process of worship are two different things. It is a good rule to try to avoid teaching the use of new tools and techniques in a worship period. Thus, the learning of hymns ought to be done separately from the worship experience.

The words of the hymns and the stories of their writing may be studied in class and, thereby, related to the current unit of study. If classes have individual rooms, the music, too, may be studied in class. More often this can be done through an occasional department assembly.

In our situation, we have such an assembly occasionally at the beginning of the hour in the junior-intermediate department. The worship period is regularly at the end of the hour. In this way worship performs a spiritual function as the culmination of the hour rather than a mundane function of an opening exercise.

A complete program of correlation will relate the hymns sung in Sunday-school worship not only to the lesson material at hand but also to the seasonal emphases in the regular worship of the church.

Thus if the congregation during Advent is singing "O come, O come, Immanuel," the children will become more familiar with it if they sing it in Sunday school also.

Another help in correlating the worship practices of the different departments of the church is to order the worship in Sunday school along lines similar to those of the morning service. It is true that certain religious educators advocate a free program of worship for juniors. These experts reject traditional symbolism, notably the cross, and make use of various objects as centers of worship, including dead leaves, alarm clocks, and earthworms. However, it is also true that such practices will never train a generation of churchmen to be familiar with the heritage of worship they are expected to use when they come into the church.

Toward this aim of basic training in churchmanship, we have prepared for use in our junior-intermediate department a series of orders of worship, each mimeographed on 6-by-9-inch cards which may be used over and over again. These contain an assortment of spoken or sung calls of worship, versicles and responses, unison prayers, and litanies.

These patterns of worship are much simpler and shorter than the service used for the whole church. But there is enough similarity that the young people find immediately a unity of purpose and practice in

what they do in Sunday school one hour and in the sanctuary the next.

Organizations other than the Sunday school can share, also, in a program of correlation for worship and hymnody. Since the children's choir in most churches consists largely of the same youngsters who meet in one department in Sunday school, the hymns learned in the choir for use in the sanctuary can also be used in Sunday-school worship.

The choir can become a training ground for a correlated program. The children, learning a wide variety of hymns more easily than older people, can help to introduce some of these hymns to the congregation by singing them in the sanctuary service as "choir hymns."

The youth fellowships can also participate in this program; since they, too, especially the intermediates, are likely to be the same youth who attend the Sunday morning sessions. Indeed, the hymns and worship practices they learn in the choir, the Sunday school, and the sanctuary will automatically come forth when young people have a share in planning their worship.

If the adult leaders correlate their guidance in these fields rather than offer conflicting and confusing materials, the total effect of the training and the experiences of worship will be heightened. And we shall have gone a long way in bringing up a generation of hymnological and liturgical literates.



*Some events and ideas
have religious significance
worth the remembering
in a sermon.*

Occasional Preaching

By JAMES T. CLELAND

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FOR MANY years at Duke University there was a service of worship on Thanksgiving Day, one of the happiest services in the entire academic year. Yet, under persistent student pressure, the powers-that-be decreed a four-day recess at Thanksgiving, although the Christmas vacation begins but 20 days later. (An academic education is one item that Americans are willing to pay for and gladly not receive!)

It was decided that Sunday, November 24, should be recognized as our service of Thanksgiving at the university service of worship.

James T. Cleland is dean of the chapel and a professor of preaching, Duke University, Durham, N.C.

I was the preacher. The sermon was received with mixed reactions.

Some felt that Thanksgiving had been rightly analyzed and appreciated; others said that the major stress was unchristian; yet others were unsure that Thanksgiving was worth a special emphasis of its own. All were agreed that the sermon obviously stemmed from the Pilgrim company at Plymouth in the autumn of 1621!

This has led me to think about the whole matter of "occasional" preaching, in the sense of preaching from, and to, a specific occasion.

What is an occasion, homiletically considered? An occasion is an event in history of such religious significance that it is remembered at regularly recurring intervals.

There is truth in that definition. This is why we celebrate Christmas and Palm Sunday and Easter. An

occasion may also be the stated remembrance of a theological idea which is set in the framework of the liturgy; for example, Trinity Sunday and All Saints' Day. However, I am not thinking primarily of these great days in the Christian Year, but of the twin festival that is at once holy day and holiday because it is as much a national event as a religious phenomenon, Independence Day, Labor Day, Thanksgiving Day.

For the purpose of this particular analysis, I shall ignore the plethora of ecclesiastical named days: Budget Sunday, Rural Life Sunday, Race Relations Sunday, Mother's Day, and World-wide Communion Sunday. Let me concentrate on the national-religious days I named above, with such additions as New Year's Day, Memorial Day, and Armistice Day (or Veterans' Day).

How does one go about preparing a sermon for such an occasion? There are three necessary parts:

First of all, it is essential that the primary reason for the occasion be fastened on and understood. We must read history. We must know history, endeavoring to enter into the minds of the men who made a particular piece of history: the stern and rockbound Pilgrims who all refused to return to England when the Mayflower sailed back; the 18th-century colonists who decided that London was too far away in geography, sympathy, and imagination and made of 13 states

an independent nation; the 19th-century struggle of labor to be recognized as worthy in its own right, a story of courage and brutality, of idealism and discrimination, of boycotts and strikes.

The all-important task is to focus on the central event which makes this particular piece of history different and worthy of remembrance. This requires concentration on the one central fact, the elimination of irrelevant material, and a thorough grasp of the occasion as distinctive.

That this is not always done must be obvious to those of us who have attended such services. I recall a Thanksgiving meditation which briefly saluted the Pilgrims and then gave thanks for the Ten Commandments, for wisdom, and for Jesus Christ. That is to be prodigal of one's resources and almost to miss what the Thanksgiving service is all about. It is primarily praise to the Lord of the harvest who has made sure that, once again, the barns are filled against the winter.

There are four Sundays in Advent coming up immediately when we can be grateful for Jesus Christ, and innumerable ordinary Sundays when we can discuss the revelation of God in the law and in wisdom. Let us do one thing at a time—the important thing, the unique thing, the thing that makes this particular service a once-a-year special occurrence.

In the second place, find the eter-

nal truth at the heart of the celebration. The story of the Pilgrims lets us know that it was for Thanksgiving: "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." This is the recognition by the creature of the Creator, and is prior to the recognition of the Redeemer by the sinner. God is the God of nature; the material and the spiritual are interfused; we depend upon potatoes and water as well as upon the sacramental bread and wine. This was true before the Pilgrims; it was true for the Pilgrims; it is true after the Pilgrims.

Similarly we must seek for the truth at the heart of the other occasions: the relation of religion to patriotism; the biblical doctrine of work. If we cannot find the eternal Word in these historical occasions, do you know what will happen? They will be gladly celebrated as holidays, but no one will see much point to them as holy days.

There is a third step to be taken, the step that is so often not taken in a sermon. The question has to be asked and answered: "What does this mean in my own life today, now, here?" This is where preach-

ing either becomes helpfully effective or peters out in nebulous generalities, however spiritual.

What I, myself, did yesterday was to try to sketch what I thought would be a valid Thanksgiving Day on the Duke campus: no classes; late breakfast (preferably in bed!); 10 a.m. chapel service; light lunch; football game with North Carolina; turkey dinner; dancing—the North Carolina Baptists to the contrary!

It was too cheerful for some of my critics. They wanted a more sober day in which we did everything in moderation and shared our worldly goods with the poor.

But moderation in all things and stewardship of possessions is surely a daily requirement for the Christian. What I was seeking to point out is that once a year, in remembrance of the Pilgrims, we have a right to hold high festival, provided we do it under God.

One central motif—understood historically, expounded with an eternal reference, and applied for the congregation in front of us—is a sound procedure for almost any sermon. It is a tried method for handling the "occasional" sermon.

Democracy's Test

The test of capitalistic democracy today is not whether it can raise the money to get a satellite and an intercontinental ballistic missile into the air. Of course it can—and will. The test is whether we can do this without sacrificing, as Russia has done, the essentials of individual welfare.

—ADLAI STEVENSON, "A Turning Point in History,"
in *Vital Speeches of the Day*.

*Can the church's promotion man
be a pastor of pastors?
Not until some changes are made.*

The 'D.S.': Methodism's Key Man

By ROY AGTE

THE district superintendent, wisely called the "key man" in Methodism, has an enigmatic position halfway between theory and practice, the divine and the natural, the immortal and the mortal—but most specifically in between the bishop and the pastor. The superintendent can claim neither realm, and neither realm knows just what to do with him.

Yet, this indefinable state of "DSism" has, I believe, one of the really great strengths of the Methodist connectional system. In it lies the answer to one of the basic questions asked by all local pastors—"Who is *my* pastor?"

Pastors do need a pastor. They are human enough to have some of the same needs, frustrations, temptations, and guilt feelings of their laymen.

I know there is a tendency to

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pooh-pooh all this, to cast it aside with a kind of "how 'low church' can you be?" theological gesture. Such an attitude has left us with men who, on feeling themselves drained physically, mentally, and emotionally by those who come to them day after day for counseling, find that they themselves have no one to whom they may turn in *their* moments of despair, frustration, anger, doubt, anxiety, and fear—or even in moments of triumph and joy. (No one except the minister's patient, long-suffering, and overburdened wife!)

There isn't a man living who doesn't have need of a counselor at

times. The pastor needs a man in his own profession—a man with whom he can be free, and one who, moreover, does not hold the power, either directly or indirectly, to “move or not to move.”

The Methodist Church is ideally set up to make the district superintendent this man. He is—or could be—the pastor of pastors. That is, he could be, if concerned first and foremost about the *pastors* in his district and not about “promotion” or “reports” or “special emphases.”

Of course to use the district superintendent in this way would involve several changes from present practices. First of all, some new criteria would have to be used to choose superintendents. The fact that a man has been pastor of a large church that was failing and the superintendency had the only other comparable salary position in the conference is scarcely a worthy reason for making a man a superintendent.

Second, we ought to give a superintendent a chance to go to school—maybe for a year before he takes over the duties of the superintendency. He would brush up on the theories and techniques of pastoral counseling. Possibly, he would spend half that time as an intern or observer in a hospital trying to understand more about illness, its symptoms and cures.

He would be well grounded in the administrative procedures of the church and in the *Discipline*, so

that he could give sound advice concerning church management—not just off-the-cuff stuff that worked once in some church he happened to have served. After such a year of preparation, he might be ready to serve the pastors

What do you say?

If you're a pastor, the New Christian Advocate would like to have you set down the specific characteristics you want most in your district superintendent. Best replies will be published.—Eds.

under his supervision as their pastor and counselor and friend.

(At present, only “mother wit” makes a district superintendent capable of this exacting job, and many pastors, haunted by the fear that any evidence of mortalness will be held against them, simply do not go to their superintendents for counsel. Better to sweat it out by yourself or pray that one of your buddies from seminary days will be located close enough to you, so that he can serve as your therapist.)

Another change is one that concerns not the men but the church, itself, and its concept of the position of the district superintendent. Traditionally he has been the “promotion man.” It is his job to go out

and stir up the local churches. His goal is not souls saved or pastors served, but "bursting thermometers," "rising curves," and reams of approved Methodist quarterly conference record forms showing that each and every church in his district participated in each and every "special emphasis" during the past year.

In spite of the fact that they served no real purpose for most of the local churches and were forgotten before the district superintendent had even had the opportunity to "tabulate the results," they will promptly be replaced by new and even greater "special emphases." Our church has become so concerned about the addition of numbers and the greater quantities

of funds desired that we have buried the qualitative aspect of the Christian experience. What good is it if we have a 176 per cent increase next year in membership and a 98.4 per cent increase in World Service giving, if in so doing nothing significant has happened to the people of the church?

This suggests immediately what many of the district superintendents would like—less concern about promotional quantities and more concern about the quality and depth of the Christian experience of those who are under their supervision. The pastors desperately need this help and, if we dare to take the long look, the whole church needs it, too.

The Pastor and the Prisoner

The prison, as a correctional institution, is the same kind of work as the other institutions of society. It is trying to make better citizens. Specifically, it is rehabilitating persons.

Pastors can help authorities and prisoners in many ways:

1. Write to and visit prisoners from their churches.
2. Seek out the families of inmates in the community and help them. If the father is in prison, untold hardships enter the family fellowship—and not the least of these is misunderstanding by church people themselves.
3. When a man is released from prison, help him find a job. He needs a job waiting for him before he is considered for parole.
4. Send religious books. Most prisons are in desperate need of books to help in Bible study. Here is a suitable place for retired ministers to send their libraries.
5. Observe a Prison Recognition Sunday. Some religious groups observe the second Sunday in October as St. Dismas' Day, in remembrance of the thief whom Christ saved on the cross. On such a day the Church can appropriately emphasize its role in prisoner rehabilitation and its interest in crime prevention.

By CECIL F. MCKEE, *Chaplain, Huntsville (Tex.) State Prison*

*Men can have no respect for
a reed swaying in the wind.*

What the Layman Expects of His Minister

By J. STANFORD SMITH

SOMETIMES we get the idea from pulpit supply committees that the minister must be an outstanding speaker, skilled teacher, master politician, musical expert, trained psychologist, athletic director, funeral director, building expert, natural-born leader, and top-notch business executive who is an expert in budgets and much else. I have a little different idea, and I am going to put it this way:

First, I think the layman has a right to expect moral and ethical leadership from his minister. I will realize that the charge is often made that laymen don't want such moral leadership but want the preacher to confirm their prejudices, to endorse the *status quo*, and to say only the things that he knows

they would like to hear from him.

I don't believe it. I don't believe that the average layman has respect for a reed swaying in the wind; rather he is looking for a minister who truly stands for something, knows what he stands for, and does not hesitate to speak out for it.

As a business executive said recently in a discussion about the Church, "Sometimes my minister annoys the devil out of me . . . but when I think about it, I realize that's what he's there for." I don't mean to suggest that moral leadership always involves annoying, although I think there may be a portion of it that must be done that way.

The minister's interest in ethical problems can result in significant lay leadership in this field. I know an adult church-school class that selected "Christian Ethics at Work" as their discussion topic for the year. Each week the class explored

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tric Company in New York City.*

the ethics of some vocation or function of daily life. They examined the ethics of law, of teaching, of selling, of journalism, of advertising, of engineering, of consumer buying, of organized charity. Most important, they didn't try to discuss them secondhand. In every case, they invited the leader in the community in that function to participate.

Afterward many of the men said, "Appearing before your class caused me to think through the activities in which I am engaged day by day. I discussed them with my associates; we have made some changes." That is ethical leadership at work. It is a pattern that could be repeated in any community.

I think I should point out that of the 39 community leaders who were invited to lead these 39 sessions, every single one accepted. Yet I sometimes hear ministers who say that they cannot get laymen to participate. "Zaccheus, come down out of the tree; I am going home to dinner with you!" It is as simple as that.

Another aspect of moral and ethical leadership is the maintenance of full freedom of expression. The free pulpit, the free mind, and the questing spirit are at the roots of our religion and our democratic system of government. I have become increasingly convinced that all of our freedoms are interrelated. The business man who is indifferent to political freedom or academic

freedom cannot expect long to maintain the economic freedom that he seeks. The professor who scoffs at economic freedom undermines his right to academic freedom, and a preacher would indeed be shortsighted if he were interested only in the freedom of religion.

It is the man who holds to a principle, who is determined to see it through, come what may, who has been the tonic of the ages. When they think it through, most laymen know it.

I am not counseling the blatant bravado that can create nothing but controversy; but rather the calm assurance in regard to this freedom which says, "Here I stand, God help me; I can do none other."

Second, I think the layman has a right to look to the minister for intellectual stimulation. Moral leadership is not enough. The minister must help every man to forge his own faith. To make steel that can stand up under years of stress, it must be refined with fire to burn out the impurities and then put under a forge and pounded unmercifully. If the metal is not subjected to the fire and to the pounding, you have cast iron, and a single blow can crack it or smash it to pieces. So it is with a man's faith.

I remember a young man in Indiana who had won all sorts of prizes for reciting Bible verses. Those were the days of stars and medals and so on. But he went to

college and, after just one semester, he came back scoffing at the Bible and all that it contains.

"Why," he said, "the story of Jonah and the whale couldn't possibly be true because the hydrochloric acid in the whale's stomach would have eaten the skin off of him in 45 minutes." He has never gone back to the church. You see his faith had not been forged in such a way that it could stand up under the impact of the new experiences that college brought.

Part of the job of intellectual stimulation is to light the fires of doubt and to subject our young people to all sorts of opinions and points of view. How can we be so shallow as to think that our puny minds can find doubts enough to destroy the essentials of Christian faith intelligently presented?

As a part of this matter of intellectual stimulation, I list great preaching. I am concerned lest the increased liturgical emphasis be an attempt to compensate for mediocre preaching. The preacher has a basically captive audience. He has few accurate measurements as to the effect of his words in interesting or stimulating an audience. Persons who sponsor television programs have measurements that tell how many sets flick on or off at a particular moment, depending upon whether or not the performer is interesting his audience. The average meeting usually has applause, and often there is a discussion period

which indicates audience response.

None of these devices is present in a church service. You all know how unreliable the comments you get at the door are. "That was a wonderful sermon, Dr. Jones," a member says at the door, but when he gets in the car he says to his wife, "The old boy was really off his feed today, wasn't he?"

It takes time—a great deal of it—to prepare an interesting, stimulating, and useful sermon. If you have 300 people listening to you on Sunday morning, that's 150 man-hours. Is it fair to the congregation if you let Mrs. Lotsatalk take up the time that you had set aside for preparing your sermon? This matter of Mrs. Lotsatalk brings me naturally to the third point.

The layman has a right to expect that the minister should be a good manager. He should manage his own time, carefully scheduling it as to pastoral work, counseling, community affairs, sermon preparation, personal development, and still save some time for family life. He should discuss this with his pastoral relations committee, and then that committee should help interpret his program to the members of the congregation.

The minister should be expected to manage the church staff, office, and program efficiently. Sometimes I hear ministers say, "Yes, but my laymen won't give me proper secretarial service, or postage, or stationery." When I ask, "Did you

clearly ask for it?" All too often the answer is "No." Good management involves setting up a proper plan and then marshaling the resources to carry it out.

As to the church program, the layman has a right to expect that the minister should give real direction to lay activities, making full use of the talents of laymen. Every church has a wide variety of specialists. As a minister said at dinner last night, "Why should I worry about our public address system when we've got a telephone man in our congregation who is an authority on such equipment?"

As a layman, I would counsel, "Don't try to run the program details." Outline the broad things you want, provide guidance and education, then let the laymen in your church go on and do the job. But don't forget praise for the parts of a job well done, because praise from the minister is the lubrication which keeps many activities going so beautifully.

Fourth, I think the layman has a right to expect the minister to be a continuing student. I use the phrase to suggest the constant search for accurate data and new truth. The layman has a right to know what religious scholarship has to say about the Bible, immortality, and other things. Only continuing scholarship can bring truth freshly arrayed to the minister's preaching.

Being a real student is a lifelong process. For the minister, it in-

cludes searching out the full facts before reaching decisions, keeping abreast of the entire realm of the behavioral sciences, and keeping up with the great social, political, technical, and economic developments of our time.

This is a large order. It involves an appalling amount of study, participation, and first-hand observation. Laymen need to understand that the minister must set aside ample time for reading and study. Business and industry, and all segments of our economy, should learn to help the minister gain a full understanding of their problems, goals, and values.

Allen Nevins, one of the leading historians of our time, says that our nation's buoyant social structure arises out of the vigor of our organizing and business genius and our continued technological progress. He warns that their continuance is essential to our democratic system.

The money to carry on this research and technical progress must come primarily from the profits of our business enterprises, reinvested in further expansion. Therefore, I am perplexed and concerned when Opinion Research of Princeton reports that 66 per cent of all ministers think that corporate taxes should be increased, and 73 per cent of Methodist ministers think so.

The average minister estimated that companies made 18 per cent profit on sales. The facts are that in the last 10 years, companies have

mostiy averaged around 5 per cent!

Bernard Baruch has said, "Every man has a right to his own opinion, but no man has a right to be wrong in his facts." If the opinions regarding taxes are based upon a wrong concept of the facts, then real students will want to rethink the entire matter.

Fifth, the layman expects the ministers to build professional leadership. No profession has a greater opportunity to determine the future of this country and this world. I believe that the ministry must attract and hold our finest people. We can all glory in the great men it has attracted in the past. But its glorious past should not blind us to the needs for further professional development in the future.

In the matter of professional development, I am concerned about recruiting and selection. Do you realize the tremendous changes that have taken place in recruiting of college graduates in a single generation?

Fifty years ago practically no company had training courses for college graduates or did any regular college recruiting. Now it is estimated that more than 5,000 companies are contacting the colleges and culling their lists of graduates.

Yet it is my unhappy impression that The Methodist Church still clings to recruiting techniques designed to meet the competition of

50 years ago. We still rely upon men coming and saying, "I want to be a minister, and I'll take all financial hurdles put in my way." If we rely entirely on such volunteering, we are out of touch with the times. We don't realize what is happening.

Another aspect of professional leadership is proper compensation. We expect a minister to pay off college debts, maintain a good library, drive a decent car, be available to go anywhere, dress well, subscribe to the latest magazines, belong to service clubs, support charities, send his children to college, entertain church guests and visitors, and do all these things on less income than is paid a sweeper in industry.

Since 1939, the cost of living is up 93 per cent. Factory wages in the same period have gone up 150 per cent. If the minister's professional status as measured by compensation is to maintain its pre-war relationship to factory wages, then the pastorate that paid \$4,000 in 1939 should be up to \$10,000 in 1958.

What can you do about it? First, discuss your compensation frankly and openly and completely with your laymen. Second, be sure that you get proper expense allowances. Work toward a system in which such items as postage, stationery, car and travel expenses, conferences, and business-type luncheons are reimbursed.

Third, in working with your lay-

men, particularly on budgets, be very careful about such suggestions as, "If we can't do such and such in regard to the program, I will not accept a salary increase this year." Such a point of view is harmful to your profession, to your family, to your associates, to your successor, and above all, to your church. Unless we attract and hold outstanding professional leadership, the future of the entire Methodist Church is jeopardized. So don't hesitate to ask your laymen for what you feel you should have, and you will make the job of any layman in your church, who is alerted to this need, much easier in bring-

ing about higher compensation standards.

These five categories are not intended to be all inclusive. You all know important aspects of the ministry that I have not mentioned. For example, every layman expects his minister to have a vital *personal* religion, not just a sterile, borrowed theology. He must be able to help members of his congregation relate themselves to the mysteries of this vast universe by dealing in a mature way with life and death, tragedy and victory, man and God.

You are the keepers of the dream. No other job in the world is so important.



Together Is Looking for a Layman

... A layman who may be one of the hundreds of fine Methodist laymen in churches across the nation. But a layman who is special because he (or she) is the layman

who has inspired *you*, a pastor, most.

Is it because you can always rely on him—or her—for help? Is it because of one word or act in time of crisis? Whatever the reason, won't you share your story? Typewrite it, double spaced; hold it to eight pages or less; and before January 15, 1959, mail it to Layman Essay Editor, TOGETHER, 740 N. Rush St., Chicago 11, Ill. (*Manuscripts accepted only from pastors.*)

There will be special recognition for the three essays deemed best: first, \$250; second, \$150; third, \$100. These manuscripts will become TOGETHER property; others will be returned to authors if postage is enclosed.

*The radical Protestants show why
the Church is in need of apologetics
that speaks effectively to our time.*

Apologetics Is Still Needed

By ROBERT V. SMITH

*Apologetics: "systematic defense
of the authority of Christianity."*

IS OUR preaching apologetic enough—or, is it too "apologetic"?

Outside the shop talk of theologians this question means one thing, but inside it puts an important question. Are we making excuses for the Gospel, or are we using effective apologetics so that the Word of God breaks through our preaching to our hearers?

Many of us would like to find a way of speaking about the Word of God that would make its relevance irresistible to our hearers. Such speaking is called *apologetic* theology.

Fortunately, contemporary Protestant theology has not overlooked this problem. The stress on the centrality of justification by faith has developed a number of theologians

that I call radical Protestants. They are radical because, for them, faith is at the root of both the knowledge of God and the service of God. Karl Barth and Paul Tillich are perhaps the most outstanding figures in this group.

But Barth and Tillich differ greatly as to the place of apologetics in modern theology. "All intended apologetics has . . . invariably and notoriously been an ineffective act," says Barth in *The Doctrine of the Word of God* (Vol. II, Scribner, \$12.50). On the other hand Tillich says, "My purpose [in the *Systematic Theology*, University of Chicago Press, \$5.50], and I believe it is a justified purpose, has been to present the method and the structure of a theological system written from an apologetic point of view and carried through in continuous correlation with philosophy."

What, then, is the preacher to conclude about his apologetic task? Should he, with Barth, repudiate

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the apologetic task, or with Tillich endeavor to make all his preaching apologetic in nature?

Most of us would probably presume to attempt the latter. We hope that what we say will persuade, convince, and even convert our listeners to the Christian faith. We attempt to speak not only to the faithful but also to those outside *the* faith.

But can we succeed? Tillich seems to think we can. Barth seems to say that we can speak only to those who are of the household of faith. But do Tillich's theological answers to philosophical questions really persuade anyone?

Merely couching our apologetic in Tillichian terms does not guarantee success. The reason why is not far to seek. Barth insists that apologetics cannot be effective because those outside the faith cannot understand the proclamation of the Word of God without participating in it through faith. Much the same condition exists if one tries to use

Tillich's existentialist apologetics.

If, for example, someone insists that he does not feel separated, anxious, despairing, and distraught, it will be difficult and perhaps impossible for him to grasp what Tillich means by estrangement as descriptive of the human situation. If the hearer does not have in himself some responsive chord which says, "Yes, yes, that's the way life is," then the predicament in which man finds himself cannot become clear to him on the basis of Tillich's apologetics.

The apologetic theology which insists that it is only interested in the questions implied by man's situation cannot get off the ground if the men in the situation do not agree with the apologists as to the questions. If men say that they have *problems* which can be solved if they will work at them hard enough, long enough, and with enough intelligence, and that they do not find themselves in the *dilemmas* which Tillich propounds, then apologetics will not persuade.

But the existentialist apologetic begins at exactly this point. It tries to persuade man that an inherent part of his situation is his separation from the ground of his being. David Roberts raised the important question. Quoted in *The Theology of Paul Tillich* (Macmillan, \$5.50), he says:

"Is this view [of man] one which any thinking person would have to arrive at quite apart from Chris-

tian revelation? No. Then are the dice loaded? Is man being induced to ask questions about himself in such a way that only Christian revelation can provide adequate answers? Tillich's reply is that everyone, at least implicitly, has a doctrine of man which incorporates theological questions and ultimate concern about the answers. No one can avoid viewing himself in the light of whatever answers may come to him."

This is always the Christian existentialist's reply: implicitly everyone asks theological questions. When asked by the naïve or the skeptical how this is so, since such questions have not occurred to them, the reply is either, "They will" or "You aren't living in depth."

However, it is precisely the qualifying phrase "in depth" which bothers some who are concerned with the apologetic task.

What happens to the man who never sees his own situation as one of anxiety and quiet desperation? For many men the existentialist's questions about the meaning of life always remain implicit rather than become explicit; consequently they never consider it important to find answers to such questions in the Christian faith or elsewhere.

Nonetheless, this is one way of speaking to an aspirin age in which anxiety and separation are dominant notes, both in our personal lives as shown by the modern in-

terest in and use of psychiatrists and counselors and in our social lives as shown by our painting, drama, and literature.

Such a response is not satisfactory to some because we are too closely tying apologetics to the contemporary world, and our search for certainty drives us to seek an apologetic sound for any time or place or world.

Tillich is aware that his theology is culturally conditioned. This is what is meant in the quotation from Roberts where it is said that man will always see himself in the light of the answers he gets to his questions. The result of this is that Barth and Tillich begin to look more and more alike. Barth's *kerygmatic* theology can only be heard by the faithful, and Tillich's apologetic theology can only be heard by those who live in depth.

There is, however, an important difference. Barth can be heard only by those who are already members of the Church. Since he seemingly refuses any contact point with those outside the faith, obviously he cannot be heard by them. Tillich, on the other hand, because he is consciously trying to speak to those outside the faith and because he thinks there is a contact point with all thinking men in the questions posed by the nature of human existence, can in principle be heard by a larger group whether he actually is or not.

Barth and Tillich are both in

boxes which limit the extent of their listening public. Barth saw this and, because he could see no way out of the box which did not destroy the *kerygma*, gave up the apologetic task in a direct sense and took a fully confessional stand. Tillich too, I think, saw this; but he realized that there were many who could be invited to listen to the Gospel if the appeal of existentialism were made. While not all will come—in fact *not many* because Tillich's road is intellectually difficult and psychologically demanding—some will.

THE answer to our question is still not clear. As ministers, we are faced with the problem of discovering apologetics that speaks effectively to our age.

First and foremost, we must remember one thing: no matter what our theological point of view, we must refuse to make excuses for the Gospel. Barth in one sense is right—the Gospel does not need any apology. This is a message of good news which, by its fruits, has shown man what he should be and do. Such a message needs no apology, for it has made and is making its own way in the world against insuperable odds, as the history of the Church clearly demonstrates. Apologizing (in the bad sense) for the Gospel will destroy it even more effectively than providing apologetics (in the good sense), even if apologetics does seem to

swallow up the Gospel at times.

Second, there can be no doubt of the need for effective apologetics. Every age needs it—neither oversimplifying the Gospel nor dulling its edge, but speaking forth the Gospel so that men in this age will hear its redeeming message and understand it.

And it is at this point that preaching becomes important. For preaching can become so absorbed in the proclamation of the biblical message that it forgets to make the Gospel relevant to the lives of everyday persons.

Also, preaching can become so absorbed in trying to be relevant that it forgets its roots in the biblical faith. In every age there will be persons who respond to both types of preaching, but the danger is that the first type will produce a religious life which does not extend itself into every aspect of living and the second will lead people into a religion which is not clearly Christian.

What, then, can be done? The important thing is that we as ministers must work harder at the intellectual task of understanding and presenting the Christian faith. The work of the study is still a crucial part of the Christian ministry. Committee meetings, appointments, and administrative details all too often interfere with the concentrated study which we all need. We cannot expect to produce effective apologetic preaching without

concentrated reflection and thought.

Another important concern is that we refuse to place undue emphasis on apologetics. This tendency was what produced the rationalistic form of religion in the 18th century that turned into deism. Apologetics as a branch of theology was never intended to argue people into the Christian faith. It is only intended to open minds to possibilities of faith as a way of life.

Barth and Tillich have both made it clear that a natural theology or an apologetic intended to prove the Christian faith leads only to a natural religion and not to the Christian faith.

The improper estimate of what apologetics is supposed to do is responsible for its present low station in theological circles. If we remember that our apologetic preaching is to involve our listeners in the process of hearing God's word, we will be more effective in our search for a way of speaking to our times.

The radical Protestants can also teach us another lesson. We have to offer our apologetic preaching with courage, knowing that it may be wrong, weak, and ineffective. We must have the courage to trust that God can overcome the separa-

tion of our preaching from his Word, just as he overcame the separation between God and man by the cross of Jesus Christ.

Only with such faith do we dare to be apologetic in our preaching. We can only presume to preach God's justifying and sanctifying grace, if we have the courage to be failures and fools.

What, then, is the answer to our question? Like most questions, the answer is "yes" and "no."

Radical Protestantism has not solved the apologetic problem, but the two representatives of the position we have considered have given us some important clues. Barth has reminded us that apologetics is dangerous in that we may forget the Gospel. Tillich has reminded us that apologetics can persuade some who are not of the household of faith at least to stop and listen. And both of them have reminded us of the place of apologetics as the prologue to the work of the Holy Spirit rather than the discipline which converts men.

In any case, we must always remember that the Gospel we preach needs no apology, but it may be more readily heard if we use an effective apologetic theology.

Witnessing

Many a humble and unknown disciple has made his witness by his word and life at Third and Main Streets in the town where he lived and worked, really a harder task in many ways than to travel afar.

—EUGENE CARSON BLAKE in *He Is Lord of All* (Westminster Press, \$1)

Theme and Variations

By LEON
PUTNAM

TWO CLERGYMEN went into the pulpit to preach.

The first said to himself: "Why am I nervous? I have nothing to fear. All year I have carefully filed away illustrations, and I have learned to say the same thing over and over in slightly different ways. My tight collar is uncomfortable, but I can relax at dinner time.

"Yes, I'm all set; for I attended a seminary with a broad outlook and I came into contact with many doctrines. Why, I even have different conceptions of sin to throw out each Sunday."

The second clergyman said to himself: "Again I am to serve God with his people. May God grant that I witness to the truth that I have personally found through study, worship, and prayer. Preaching is a terrifying responsibility; for I represent God. May he guide my every step!"

TWO STUDENTS went into the classroom to study.

The first said to himself: "Teacher, I am not here to learn facts; for I have lived briefly but wisely and I know what you are going to say. I will be happy to contribute to class discussions, but don't count on me too much because my mind will really

be somewhere else. And don't worry if I'm absent, or come late, because I do a lot of studying outside. A student has to educate himself, and I read all the latest magazines."

The second student said to himself: "Teacher, I have lived a few years and have experienced some events that others haven't, but I am here to share with others and seek a better understanding of myself and my world. I am grateful for your help, even if your views differ from mine. You always cause me to stop, reflect, and examine what I might otherwise accept blindly. I am here to learn of God's world and appreciate that which is beyond human understanding."

TWO TEACHERS went into the classroom to teach.

One teacher said: "I have my biases, and you must listen to them; for I have studied long and hard. My salary is small, and what little satisfaction comes to me I must get through the reputation I make. So, don't trouble me with questions. My office has enough work waiting for me now. Books must be written and papers scanned. Take careful notes, trust in God, and you will receive a passing grade."

The second teacher said: "Students, my course is an open book. We are here to share ideas and to test them before the judgment seat of truth. Let us learn from the facts we share in common that we may be better equipped to serve our fellow human beings. If my tests are misleading, say so; that I, too, may profit from our time together and learn to teach better."

At "The Castle" in
Portsmouth Harbor, N. H.

We Retrain Military Offenders

By L. RANDALL ROGERS

ON AN ISLAND at the entrance to Portsmouth Harbor is a structure styled like the old Bastille in France. Because of this fact, it is known as "The Castle." Its cell block, guard towers, and manually controlled locks on cell doors, are similar to most federal penal institutions. It is part of the Naval Retraining Command at Portsmouth, N.H.

Since 1951, The Castle has served as a retraining command rather than as a prison. As the name indicates, it is more than a place for the

L. Randall Rogers, base chaplain at the Naval Retraining Command, Portsmouth, N.H., is shown (right) with the commanding officer, Col. P. M. Rixey, U.S.M.C.

Official U.S. Navy Photograph

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safekeeping of prisoners. It seeks to rehabilitate them; and, whenever possible, they are restored to their regular duty.

There is an elementary school for those who have had no education. There are 29 shops or industries, offering training in such trades as printing, tailoring, welding, and carpentry.

Men who show promise leave The Castle and go to the restoration component at Camp Langdon for further service in the Navy or Marine Corps.

Sentence to a period of confinement at the retraining command is made by Navy, Marine Corps, or the Coast Guard court-martials. Roughly 85 per cent are military offenders, guilty of desertion, absence without leave, disobedience of orders, and such. The other 15 per cent are guilty of felonies; such as, theft, murder, larceny, and assault.

As the chaplain working among them, I have found that most offenders had personal problems before entering the service. A majority came from broken homes. Most never finished school, nor were they a real part of any community activity, such as Boy Scouts. Often they entered military service as an escape from maladjustment at school, at home, or in the community.

But these circumstances hindered adjustments to military life. They responded with anti-social behavior, moral breakdowns, or guilt

complexes which led to breaking a military law. The influence of a religious ministry is most important in their retraining, and the chaplain's responsibility in such a situation is clear.

My official work includes conducting divine services, giving character guidance lectures, holding Bible study classes, instructing for baptisms and confirmations, and interviewing each man as he enters the institution.

I have found that my greatest usefulness comes in daily contacts and interviews, as I visit the men where they live and work, or in the hospital when they are sick.

It is a work of redemption. It reminds me of the impotent man by the pool of Bethesda, who was made whole by Jesus and thus enabled to live a useful life. A chaplain is the medium through which this miracle can be enacted here and now.

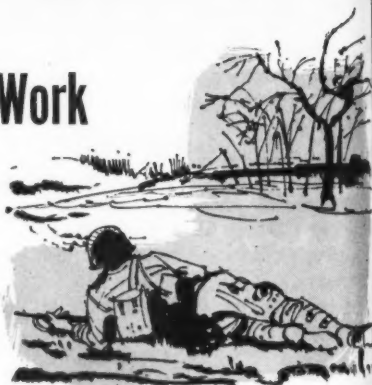
The Atlantic is handy for those who want Baptism by immersion.

Official U.S. Navy Photograph



Counselor at Work

*Reliving a war experience
brings guilt feelings—
and the desire for
early punishment by God.*



JOHN, who had been becoming more and more confused and frustrated—that was easy to see—knocked at the study door. During the interview that followed, he spoke with obvious feeling of pain. He was almost crying at times.

Pastor. Afternoon, Reverend Larson.

Pastor. Hi, John! How are you today?

John. I don't know exactly what it is, but I haven't been feeling too well.

Pastor. Something's been bothering you?

John. Well, it's pretty mixed up. Not only home and office, it's all over. I think I know pretty much what it is, but I can't seem to figure it out.

Pastor. Things seem rather confusing? You almost think you know, but you're not quite sure?

John. Yes. (pause) Reverend, can God forgive people?

Pastor. I think he can. What do you think about it?

John. I don't know. I thought so too, but that was before. Now I don't know.

Pastor. You have some doubts about the forgiving nature of God?

John. Yeah—maybe I better tell you. It was five years ago. I've never told anybody this. It's been bothering me so much I just had to tell somebody: I killed five men. (He told me how he got ambushed and cut off from his group in the Korean War, and how he knifed and bayoneted five men to get back.)

Didn't bother me much at first, even when I came back from the war. Didn't bother me too much. But then I got to thinking about it. All the time God says, "Thou

shalt not kill." But I did. I killed five of them—stuck a knife right through each one.

Pastor. This has caused you some amount of worry since you have come back?

John. Yeah. You know how I've been with the church. I started sort of worrying more and more all the time. God is supposed to be able to forgive people, but this is sort of different. This isn't the same thing as when you preach up there on Sunday morning. You sort of get up and tell about these people. The little things—cheating at business, a heavy finger on the scale, or something like that—but this is different. This is a big business; this is murder.

Pastor. The experience in the Army is a very big thing to you in relation to some of the things we preach about?

John. Not so much the experience, but the killing. I just killed these men. I know, it might have been them or me. Maybe it would have been better, if it had been me. I don't know. I've just been waiting, waiting for something to happen. I don't think God can just come out and forgive this kind of thing.

Pastor. Things have been building up inside of you, and you have begun to question God's activity in this?

John. Yeah, I guess, sort of. Well, God—he's running the universe you might say. You just can't go

around killing people right and left without being punished for it. God just doesn't sit there and let you stab people and let you get away with it.

In our society, just like a man kills somebody, we kill him sometimes. This is almost the same thing. I mean, you take a life. You just don't go out and do this. You say, "Well, it's over with, it's part of the war"; but it's more than that. It's a man you killed.

Pastor. Then you are wondering now how God can forgive one who has killed?

John. Yeah, that's about it. I don't know. I've been waiting; I've been hoping; I've even been praying. But I don't think he's forgiven me. He . . . I just keep worrying. Now I think I'm going to get punished; I don't know. I know he's going to punish me somehow. I don't know how. But I think this is it; this is what's bothering me. I just keep waiting, looking every day.

Pastor. Waiting for punishment is a terrible threat.

John. Yes. You just don't kill somebody and get away with it. I mean, it's different; it's not like these little things.

Pastor. In other words, killing is a rather large issue in the world today. More so than some of the other things, some of the smaller things you feel we talk about. This would make a very large problem; this would make one worry.

John. Well, killing is taking away life.

Pastor. Life seems important to you?

John. Yeah. I guess so. You can't live without life. Without life, what is there? I mean, I live; I got life. Why shouldn't the next guy have life? Why shouldn't he live the same way? You know . . . but I, I don't know. When you do something wrong, you have to pay.

Pastor. You feel that somehow God must have punishment for the wrong deeds of man?

John. Yeah. I know . . . I know we preach love all the time. Everybody says all we need is love. God forgives, loves everybody, everything is going to be okay. This is okay. But even with this love, sure, sure God loves us. He loves, he wants us, and everything; but you can't get away with this.

Pastor. The idea of love and hate, then, is a problem with you in relation to God?

John. God doesn't hate necessarily. But there are certain things when you do something wrong you have to pay for it.

Pastor. Punishment rather than hate?

John. Yeah . . . like when you add numbers up, you get so many and that's it. You add up punishment and you get so many and something has to happen. Then you wipe the slate clean.

Like I remember one time, there was a field behind our house, and

we always went out and played football. This one night I remember, I was out there playing. Mother called me for supper, but I didn't come. I heard her, but I didn't want to leave the game. I was playing, and it was important that we win. We had the ball; so I stayed there until the game was over. Then when I got home they knew I heard. I got a licking, went to bed. All they gave me was a glass of milk.

It's the same thing with God. You see they loved me too; but because I didn't come home, because I was bad, I broke the law of obeying a parent, I had to pay. I had to go to bed. And the next morning when I got up everything was okay. I can't wait any longer. I must . . . got to have something done.

Pastor. You feel that you have to be punished by God as you are punished by others; but the waiting for this punishment is bothering you a great deal—causing a lot of anxiety? It's the waiting that is important to you now?

John. Yeah . . . well I didn't think about it. I blocked it out completely.

Pastor. You were hoping with time it would go away; but instead it began to grow larger, it began to be important in your life to see why this is?

John. Yeah.

Pastor. As time went on it didn't go away?

John. It got worse. I think what probably brought it back to a head

was that last week I was pallbearer at a funeral. Almost couldn't carry the man; too much. All I kept thinking of was that patrol over in Korea. Kept going back, back.

I just don't know what to do. I know, even at home it's affecting things. The other day, my wife and I got talking. Nothing too bad. And I . . . I got nervous and hit her. I shouldn't do that; but it was like, I don't know . . .

Pastor. All of a sudden something exploded that you couldn't control?

John. Yeah, I guess. Just out of nowhere. Wasn't her fault. I still don't know what to do. I just keep waiting, waiting.

Pastor. Waiting?

John. I don't know. I don't know! Even the kids notice it. I heard . . . the little boy, now five, born while I was in the Army. My wife was about six months gone when I left, and then he came; and I got home to see him right before I left for Korea. And I heard him telling his mother, "What's wrong with daddy these days? Why is he so cross?" I just sort of tried to forget about it; but he's right, I am cross. This business, I don't know what to do about it.

Pastor. The thinking of punishment is even affecting your home life, the punishment of God?

John. Yeah, uh-huh. Afraid it does. I just don't know what to do.

Pastor. Just like waiting for something that doesn't come?

John. But it's going to come. I don't know when. But it will come. You can't kill a man and get away with it. God will . . . God will make it come. But I don't know what to do in the meantime.

Pastor. Well, John, I see that our time is about up for today. Let me suggest something. Perhaps you could come in to see me, and we could talk about this at the same time each week. Talk something as we are now. You will do most of the talking. We'll see together if we can work something out, if you would like to do that.

John. Okay. I'll come and talk.

J. LENNART CEDARLEAF

Comments . . .

(Protestant chaplain, Northern Reception Center and Clinic, Perkins, Calif.)

THIS interview reveals the torment of anxiety that may flow within a person and how a traumatic experience can bring this anxiety into conscious awareness.

In the case of John, this anxiety and associated guilt has become unbearable. He seeks to control the overwhelming feeling by a desire for punishment. If retaliation or punishment could be experienced, the anxious guilt would be driven underground, and John would superficially be able to live in a more comfortable manner.

This is not an unusual pattern. The Bible presents the same situation in the law of "an eye for an eye and a tooth for a tooth." Society

goes along with this same pattern by taking years of freedom away from the offender. In more subtle ways it appears in almost every man as the masochistic way of life.

The interview under discussion is remarkable in that it reveals the tendency to accept punishment rather than forgiveness. Even though Jesus clearly reveals the superiority of forgiveness over punishment, few persons are ready to avail themselves of this gift of God's grace.

The pastor involved here is on the side of forgiveness. He avoids the retaliation that John seeks. And this seems to precipitate the anxiety and guilt in a more intense way. However, this anxiety and guilt are now experienced in a relationship of acceptance and potential forgiveness. Because of John's tendency to desire punishment rather than accept forgiveness, the redemptive relationship with the pastor will probably be a lengthy and painful process.

The pastor's willingness to keep seeing John in this context is an indication of a readiness to mediate forgiveness. Because of his own human situation the pastor may be tempted to introduce an attitude of condemnation and retaliation. As stated previously, while this might relieve the conscious anxiety and guilt which John is experiencing, it would have a decidedly nontherapeutic and nonredemptive effect.

At this moment John is experi-

encing himself as he really feels in the presence of God. In a profound way he stands face to face with the cross. Will he find redemption or condemnation? This contact as reported by the pastor points toward redemption.

No doubt, it would be possible to discuss with John his dilemma in terms of infantile aggression and guilt. But this would offer him little in the way of dealing with his present anxiety and concern. In that process he would become involved in ruminations and analysis of the past.

This would tend to result in a defense against the present distress by a focus on the past. It seems to me that this is often the trap of psychoanalysis. And the Christian preacher or counselor might lead John into another trap by suggesting that the punishment has already taken place through the death of Christ on the cross. This would divert John from his present state of anxious existence.

Both of these approaches would tend to split John off from his here-and-now involvement.

It is important to emphasize again that in John's relationship to his pastor there is the real opportunity of meaningful redemption.

The pastor who works with such a perplexed person as John must become deeply involved with him. He is a fellow human being who has within himself the same basic struggle. But this is not to suggest

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that the two will merely reassure each other. Through the pastor's own depth of feeling, as expressed in the relationship, John will be able to work through his intense dilemma.

If the pastor is too passive or non-communicative, John will experience little of redemption and reconciliation. Of course, the depth of understanding and feeling is often communicated non-verbally by the attitude of acceptance and understanding love.

His willingness to give freely of himself in continued interviews reveals his courage to walk along the way of pain and dark shadows with John.

PAUL E. JOHNSON

Comments . . .

(Professor of psychology of pastoral counseling, Boston University School of Theology.)

THE NATURE of counseling is here revealed as seeing and hearing the hidden dynamics of personality through open communication.

John was so disturbed by inner distress that his behavior at home, office, and church was confused. A volcano was seething within him; yet he was sealing the volcano within himself, holding back what was pressing to come forth until finally he came to his pastor, as one who has authority and experience to move with him to a solution of his disabling guilt.

He is so baffled he knows not

what to do next, and so guilt-stricken he cannot bear the burden of it alone. He may, therefore, find the pastor's responses evasive and repetitious. Is the counselor dodging instead of meeting the issue? Is he a spectator looking on rather than a participant involved in the wrestling and travail of soul? Is this true dialogue, as counseling must be, or is it reflection like an inert mirror coldly giving back an image of the person he cannot tolerate?

John may well ask: How can my pastor be so non-committal? How can he see me writhing in this distress without helping me work it through? Does the pastor have no principle or point of view to invest in this dilemma? Why is he unwilling to commit himself and search for a decision with me?

It does appear that the pastor will have to make some decisions himself. He will need to decide: Is this neurotic guilt or is it real and justifiable in reference to objective events? If the guilt is neurotic, how shall we proceed to dissolve its irrational hold upon the sufferer? If the guilt is real and eventful, what steps are to be taken to resolve the indecision and make reparation? Has the penitent sinned against God in doing what a society at war approves?

Will the pastor lean toward the God of "Thou shalt not kill," or toward the military code? How can the pastor be neutral in the face

of the issues of life and death in which his religious principles are at stake? Does not his vocation as a pastor and a Christian require that he take a stand?

What of the desire for punishment? The need is so urgent, must it not be somehow fulfilled to ease the self-accusing conscience? And what is John's moral responsibility here?

To this point he has held to a passive responsibility, "I have sinned and I must wait to be punished; yet the waiting is intolerable." Is he now at the threshold of a new and active responsibility, to cease the helpless waiting and undertake active steps to assert his responsibility as a moral-religious person?

Remorse is a trap of self-pity that needs to yield to full repentance to renounce the sin and have a change of heart that will reverse the direction of his life. No longer a victim of an unknown penalty that will destroy him, he may now decide to volunteer active deeds of penance and dedicate himself to reparation for acknowledged sins.

Then, with the counselor, he could explore how to overcome evil with good, to save life more effectively because he has destroyed it. He might decide with his family to adopt a Korean war orphan, or to undertake more substantial support for the Christian mission in Korea, or in various specific ways to give his own life daily to God in unfaltering service.

Can the pastor honestly take a holier-than-thou attitude, or permit the war guilt to fall on this one guilt-laden man to bear alone his staggering burden? Is not society guilty, too, and is not the pastor, together with the writer and reader of this page, involved and accountable with church and nation for neglecting a better way than mass murder, which has settled little but to make a solution more difficult? The counselor might prefer to avoid judgment, yet he knows that all stand under God's judgment.

It might be conceivable for a secular counselor to take the stance of an impartial scientist not concerned with values, though secular counselors also uphold ethical standards and acknowledge that values are crucial in every human life. Such a scientist might reason that he respects the right of each person to decide for himself and will not contaminate John's free choice by insinuating opinions or prejudices of the counselor into the other person's search for self-affirmation.

But can the pastor indulge in the detached neutrality of a sphinx, unmoved by the anguish which John brings to him hopefully yet fearfully on the edge of despair? Is he not committed to take upon himself the sufferings of others and witness a love of divine initiative?

He will not want to rob John of his own initiative, or impose counselor opinions upon him by insistent pressure and overpersuasion.

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Bernard Shaw and the Preacher

By J. A. DAVIDSON

We must be aware of Shaw's religious thought as a persisting element in our environment.



FIFTY YEARS AGO A. G. Gardiner wrote this in *Prophets, Priests, and Kings* (out of print) about George Bernard Shaw: "He is a hurricane on two legs—a hurricane of wrath flashing through our jerry-built society. He is the lash laid across the back of his generation. He whips us with the scorpions of his bitter pen, and we are grateful. He flings his withering gibes in our faces, and we laugh. He lampoons us in plays, and we fight at the pay box. We love him as Bill Sykes' dog loved that hero—because he beats us."

That hurricane was of long duration, and even now it continues to blow posthumously. The lash of Shaw has been laid across the backs of the two generations which succeeded Gardiner's—and the lashing continues.

For half-a-century and more he has been a significant ingredient of the intellectual ferment, and it seems sage to predict that his influence will continue. His plays are studied and produced in schools and universities throughout the world. They are regularly revived in London and New York. They are made into motion pictures, and snatches of them appear on radio and television.

On the occasion of Shaw's 90th birthday, Penguin Books in Eng-

J. A. Davidson, a minister of the United Church of Canada, is Protestant chaplain, Royal Canadian School of Artillery, Picton, Ontario.

land published two million copies of his plays, and it has been reprinting them in substantial editions since. The standard editions of his works continue to sell.

Preachers and other religious leaders must concern themselves about George Bernard Shaw, for sooner or later bits of the Shavian philosophy and theology will be thrust at you, either as query or as challenge.

Shaw's religious attitudes are confusing. It should not be forgotten that his first published "work" was a letter written to a Dublin newspaper in 1875, when he was 18 years old. In that letter he presented carefully reasoned objections to the methods of Moody and Sankey in a revival they conducted in Dublin. And, at the end of his life, Shaw declared in his will: "I desire that no public monument or work of art or inscription or sermon or ritual service commemorating me shall suggest that I accepted the tenets particular to any established church or denomination, nor take the form of a cross or any other instrument of torture or symbol of blood sacrifice."

His attitude toward Christianity, or at least toward modern institutional Christianity, is expressed in words he gives of Lentullus, a young Roman aristocrat, in *Androcles and the Lion* (Dodd, \$3.50): "Christians, by Jove! Let's chaff them."

Some of his chaffing was quite

wholesome and salutary. He once pointed out, for example, that "a popular pulpit may be as perilous to a man's soul as an imperial throne." And there is some sharp, if slightly unfair and unpleasant, suggestiveness in this note on the ministry: "The average clergyman is an official who makes his living christening babies, marrying adults, conducting a ritual, and making the best he can (where he has any conscience about it) of a certain routine of school superintendence, district visiting, organizing of almsgiving, which does not necessarily touch Christianity at any point except the point of the tongue."

But beyond the chaffing, and sometimes within it, is the body of thought with which we must come to terms. Already there must be academic theses safely interred in university and seminary libraries which purport to analyze and assess the religious thought of Shaw. I suspect their weakest sections are the attempts to reduce Shavian thought to a consistent system.

Or perhaps I should admit that I am unable to determine exactly what is the religious thought of Shaw, and simply echo William Temple, who said of him: "I do not profess to understand him, I only profess to enjoy his plays. He is, I am sure, passionately in earnest; but I can never find out what he is in earnest about, and I don't believe that he can either."

Shaw was not a systematic thinker, and his thought defies logical analysis. But we must not dismiss him too easily. We must at least try to detect the basic trends of his religious thought, for it is much too attractively presented to be brushed aside lightly.

It seems fashionable nowadays among the theologically minded to dismiss him as an amusing but bothersome old charlatan who may have written some vastly interesting plays but who counts for very little intellectually. That may or may not be a fair evaluation—but it is unrealistic to use it as an excuse for ignoring Shaw. His religious thought may be, in the long run, quite unimportant; but it is packaged with such compelling attractiveness that we must pay some attention to it.

I CANNOT claim to understand Shaw's doctrine of God. I think that I am here in the company of the Vicar of Ayot St. Lawrence, who told the press that Shaw was not an atheist when he visited him shortly before his death.

Shaw introduced the philosophy, or theology, of the "life force" in *Man and Superman* and gave further expression to it in other works, notably *Back to Methuselah*. This doctrine seems to have very little in common with the Christian doctrine of God, although it is difficult to determine exactly what Shaw meant by "life force." His

genius for being outrageously obscure in the clearest, most straightforward language is most conspicuous of his passages on this matter.

The English critic, A. C. Ward, wrote: "Though Shaw's 'life force' is not anthropomorphic, in its functions it is not vastly different from the Christian idea of the function of the Holy Ghost. It might be described as the Holy Ghost denuded of personality—it, not he." Shaw himself suggested this curious identification of the "life force" with the Holy Spirit in *Back to Methuselah*.

Mr. Ward, like Shaw, has, I fear, grossly misunderstood the Christian experience of the Holy Spirit and the doctrine. Shaw's notion of the "life force" perhaps has certain superficial resemblances to the doctrine of the Holy Spirit, but that element of particularity which is of the heart of the Christian doctrine finds no place in Shawian thought. Nor does he give any consideration to the correlative and essential Christian ideas of grace and revelation.

In one of his "Broadcast Talks," C. S. Lewis spoke of the "life force" (or creative evolution) philosophy, of which "the wittiest expressions come in the works of Mr. G. B. Shaw."

Then Lewis comments on this form of pseudo-theism as follows: "One reason why so many people find creative evolution so attractive

is that it gives one much of the emotional comfort of believing in God and none of the less pleasant consequences . . . The 'life force' is a sort of *tame* God. *You* can switch *it* on when you want *it*, but *it* won't bother *you*." "All the thrills of religion and none of the cost," is the Lewis assessment. And then he asks, "Is the 'life force' the greatest achievement of wishful thinking the world has yet seen?"

G. K. Chesterton once said, "Shaw is best described as a heathen mystic" (*George Bernard Shaw*, Devin, \$2.50). The quasi-theistic undertones of his romantic biology seem to justify that description. But pantheism, however garnished, can never have more than a superficial resemblance to Christian theism. A facile unitarianism of the Third Person is not the Christian doctrine of God.

Shaw's Christology is of the Jesus-of-history kind in its simplest form. Albert Schweitzer's dictum, "There is no historical task which so reveals a man's true self as the writing of a life of Jesus" (*Quest of the Historical Jesus*, Macmillan, \$5), is illustrated in the comments on the life and teachings of Jesus which form a good part of the preface to *Androcles and the Lion*. Shaw's discussion tells us very little about Jesus, but it tells us a great deal about Shaw.

Any first year seminary student should be able to point out the gross inadequacies of the Preface. It is

theologically naïve. But we cannot ignore it. It is exceedingly well written. And we must not forget that it is the only New Testament criticism which some of the most intelligent people will read—and Shaw compels people by his literary dexterity to accept his conclusions.

This is part of the Shavian theology which we have to face—even though his name may not be mentioned in connection with it. For example, in this preface he draws sharp distinctions between what he calls Christianity and what he calls "Crosstianity" and "Churchianity." Such distinctions may seem rather silly to anyone theologically trained, but the man-in-the-street (and the man-in-the-pew) may think them quite clever.

I do not suggest that we become excited over the religious thought of George Bernard Shaw. He made no significant contribution to the study of religion. The theologian as such can safely ignore him, although a careful study of his prose style might have a salutary effect on contemporary theological writing.

But surely we must be aware of Shaw's religious thought, such as it is, for it is a persisting element in our intellectual environment. It is a bracing experience, furthermore, for a preacher to come to grips with Shaw's opinions and to attempt to answer them with the felicitousness and force Shaw used in propounding them.

SERMON STARTERS

For Advent and Christmastide

These seeds for preaching, based on texts selected for the season, are intended as stimulants to the preacher's mind and starting places for his own best sermons.

ADVENT

THE TROUBLE with old Scrooge in Dickens' "Christmas Carol" was not that he did not make merry at Christmas, or that he begrudged Bob Cratchitt a day off, or that he did not give to the fund for the poor in the holiday season. Rather it was that these were symptoms of the pathetic fact that he had no contact with Christ at Christmas or throughout the year.

Sometimes we see "Xmas" on a card. Of course it may be that the "X" stands for the cross of Jesus, but for a great many people "X" really equals the unknown quantity. Christ is the missing factor in their Christmas observance.

Christmas means Advent, the coming near to us of Christ. How tragic are the words in the prologue

of John's Gospel: "He came into his own home, and his own people received him not." Christ is so wonderful, his coming means so much to us, that Advent each year should witness an opening of hearts to receive him anew.

Just as we go deeper in our devotional life in the Lenten Season, to prepare to receive the mighty message of Jesus' death and Resurrection; so, not merely on the one day Christmas, but through the four Sundays of Advent, we should try to grasp the mystery and marvel of God's visitation of mankind in Jesus. We should reverently say: "O come to my heart, Lord Jesus. There is room in my heart for thee."

Lighting the Christmas Candle: Nov. 30, First Sunday in Advent. Isa. 14: 1-9; Gal. 5:22-26; 6:1-10. "As we have opportunity, let us do good to all men. . . ."

IN ENGLAND on the first Sunday of Advent one candle is lighted; on the second two candles; and so on to the fourth, when two red and two white candles are placed in the

windows. These symbolize the kindling of the fires of our hearts "to light the Heavenly Pilgrim in."

Practically, this means that our lives and our homes will begin to glow with the spirit of Jesus. But what is his spirit? Paul tells us that "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." How our lives could be transformed if we truly tried to live by this pattern of Christlikeness!

Peace on Earth: Dec. 7, Second Sunday in Advent. Isa. 2:2-5; Luke 1:67-79. "To guide our feet into the way of peace."

SEVENTEEN years ago, on Sunday, we came home from church, turned on our radios, and were startled by the news: Pearl Harbor had been attacked. December 7 is only 18 days before Christmas—so close that no one could miss the jarring contrast between the brutality of war and the spirit of Christ. Today have we forgotten? Are we once again living between world wars? What mean these portents in the sky, these mushrooms of death over Pacific atolls? O Prince of Peace! How long? How long?

Calming Our Strenuous Lives: Dec. 14, Third Sunday in Advent. Ps. 46; Phil. 4:1, 4, 6-9. "The peace of God . . . will keep your hearts and your minds in Christ Jesus."

TWO WEEKS to Christmas! The pressure is upon us. Our normal schedules are overcrowded; so, when we add the presents, the prepa-

arations, and the cards on top of this, the Christmas rush and tension are almost overwhelming.

Like voices from another world come the Christmas messages: "Peace on earth"; "Silent night, holy night"; "O little town of Bethlehem, how still we see thee lie."

Go out under the stars; grow quiet; meditate on the eternal God and his gift of peace in Jesus. Make in your daily life a quiet place of prayer, where you may grow steady and serene. If you do, you may, like Paul, find your whole life wondrously invaded by God's peace this Christmastide.

The Radiance of His Star: Dec. 21, Christmas Sunday. Isa. 9:2-7; Matt. 2:2b. "We have seen his star."

MAY WE THINK of the Christmas star as five-pointed. In sacred symbolism may we link with each point one of the prophetic titles which Isaiah gave to the coming Messiah.

"His name shall be called *Wonderful*." That is the apex of the star—the unfathomable wonder of this mysterious Galilean in whom there dwelt the radiant revelation of the everlasting God. Below the apex the points reach out on either side like arms outstretched. Let the point on the right remind us of him as *Counselor*, eternal friend, guide, living companion, ever close by our side. Let the point on the left suggest the outreach of the *Prince of Peace* to the nations of mankind

who have been cursed through the ages by the scourge of war.

Our universe rests on the two bottom points: Jesus came to reveal the power of the *Mighty God*. Mysteriously the great Creator was at work in him. But God is not merely power. Jesus came so that the love of the *Everlasting Father* could shine through his heart into our darkened world. How radiant is the light of his star at Christmastide!

CHRISTMASTIDE

Maintain the Spiritual Glow: Dec. 28, Christmastide Ps. 19; Luke 2:15-20; Rom. 12:11 (Moffatt), "Honour one another; never let your zeal flag; maintain the spiritual glow."

ONCE I was flying home from New York in the early evening at Christmastime. As I looked down, everywhere I saw glowing lights of Christmas. Every hamlet was gleaming and the great cities were radiant. I knew that the flame of Christmas was in every home and every heart.

But so often it is a transient glow. The spirit of Christ breaks into the

dullest of hearts. There is some glimmer of goodwill. Everywhere faces are radiant with smiles. Some awareness of God and his revelation is almost inescapable. How tragic to lose the radiance so swiftly!

We all recall the Christmas heretic who was mean and grouchy on Christmas Day and then lived like a real Christian the other 364 days of the year. He scandalized the community by his irreligious observance of Christmas, but he startled them with his explanation that he would rather live ungraciously on one day and like a Christian on 364 than to reverse the process. Paul said, "Maintain the spiritual glow."

The Ageless Quest of Wise Men: Jan. 4, Sunday before Epiphany. Matt. 2:1-12. "Behold, wise men from the East came."

CHRISTMASTIDE ends on the eve of the coming of the wise men to the Bethlehem manger. They were the elder statesmen, the regal personages of their empire. They looked at the stars not merely with the superstition of astrologers but with the deep insights of their quest after the eternal. Beyond the earth there is something more, something mysterious, something majestic. The ageless quest of all truly wise men ends in faith in a creator, God.

They had the wisdom to see that God had once visited the earth when he created life and that he could revisit it in this new life in Bethlehem. His purposes could be

SPECIAL DAYS

- Nov. 30—First Sunday in Advent
- Dec. 7—Commitment Sunday
- Dec. 14—Universal Bible Sunday
- Dec. 21—Sunday before Christmas
- Dec. 25—Christmas Day
- Dec. 28—Student Recognition Day
- Dec. 31—New Year's Eve (Watch Night)
- Jan. 1—New Year's Day
- Jan. 4-11—Universal Week of Prayer
- Jan. 5—Epiphany Eve

fulfilled through people; his highest purpose through the mysterious height of a divine person.

They had the wisdom of profound reverence. Today we challenge God's heavens, but how puny we are! Even if we could man our space ships and travel at the speed

of light for a lifetime, when our 70 years were passed the universe would yet stretch on a vast billion light years beyond. The magi knew that God was great as he ruled the heavens. And they were reverent enough to kneel in the presence of his majesty.

Subjects and Texts

The Insomnia of God

"Behold, he who keeps Israel will neither slumber nor sleep" (Ps. 121: 1).

—ROBERT J. HAWTHORNE, First Methodist Church, Palo Alto, Calif.

Do You Know Who You Are?

"Who are you, my son?" (Gen. 27:18).

—DENSON N. FRANKLIN, First Methodist Church, Gadsden, Ala.

Hi-Fi Religion

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (1 Cor. 15:58).

—W. H. WIESE, First Methodist Church, Rhinelander, Wis.

The Church: Colony of Heaven

"But we are a colony of heaven . . ." (Phil. 3:20, Moffatt).

—CHARLES ARTHUR SMITH, Methodist Church, Moravia, N.Y.

Nothing Succeeds Like Failure

"And . . . his disciples asked him privately, 'Why could we not cast him out?'" (Mark 9:28).

—R. MARVIN STUART, First Methodist Church, Palo Alto, Calif.

Putting the Ocean into a Thimble

"The grace that comes through our Lord Jesus Christ, the love that is of God the Father, and the fellowship that is ours in the Holy Spirit be with you all" (2 Cor. 13:14, Phillips).

—WALLACE T. VIETS, Calvary Methodist Church, Albany, N.Y.

Neither Cold nor Hot

"So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Rev. 3:16).

—WILSON O. WELDON, First Methodist Church, Gastonia, N.C.

The Fence-Builders

"Jesus said to him, 'No one who puts his hand to the plow and looks back is fit for the kingdom of God'" (Luke 9:62).

—THEODORE H. PALMQUIST, Foundry Methodist Church, Washington, D.C.

Santa Claus Was a Preacher

"Then the spirit of the Lord will come mightily upon you, and you shall prophesy with them and be turned into another man" (1 Sam. 10:6). This was a biographical sermon on St. Nicolas of Myra.

—THE REV. JOHN B. OMAN, Wesley Methodist Church, Minneapolis, Minn.

The Family-Minded Church

By W. CLARK ELLZEY

These approaches put the church at the center of all family life.

THERE is no "togetherness" quite like that in a family-minded church. Here is found the true spirit of Christian fellowship and love, revealed in the church's concern for all ages and stages, in dynamic relationships within the family.

This does not mean that everything is "sweetness and light." Such churches often reveal both the satisfying achievements of maturity and the frustrating conflicts of immaturity within individual families and within the larger family of the church. Intelligence

W. Clark Ellzey is chairman of the department of marriage education, Stephens College, Columbia, Mo.

and ignorance make their beneficent and painful contributions.

Those who plan the church's program may not always be aware of the nature of each person's struggle to live in today's world and to grow toward Christian maturity. But they plan the program to help solve personal and family problems and to help achieve Christian character.

The church that is family-minded shapes its preaching, teaching, and counseling to the needs of individuals within families and families as units. It is not satisfied to speculate about those needs. It makes a serious effort to discover them. This is the first reason for and responsibility of the church family life committee.

In the preaching program of the family-minded church, the minister emphasizes those special days which lend themselves naturally to such emphasis. He replaces platitudes and sentimentalism with healthy, psychological insight. Mother's Day becomes a day for increasing thoughtfulness about the whole family. Father's Day is less an occasion for thanking Dad for the bacon and more an observation of the responsibilities of modern fatherhood.

National Family Week has become a time for family festivals across the land. Some family-minded churches sponsor a "family-stay-at-home-night" as part of the week's program. Some ministers observe an anniversary day for all

married persons in the church. The worship service includes rereading the marriage ceremony with husbands and wives retaking the vows. The sermon deals with Christian marriage.

CHILDREN'S Day is a time to focus on responsibilities and opportunities of parenthood. "Children are the hope of the world" now reads "Adults in their dealing with children are the hope or the despair of the world." Some ministers give special attention to what makes grandparents "grand."

In the family-minded church the minister is aware that every person in his congregation is a member of some family. Sermons indicate appreciation for whatever their position may be. They show sensitivity to the feelings of the married and single, the young and the old, those surrounded by relatives and those who are alone. Pulpit messages evidence understanding of the struggle with life and relationships and provide reassurance of God's understanding, forgiveness, love, and encouragement.

In the family-minded church the teaching program is appropriate to the personal interests and capacities of each person in it. In addition to the traditional Sunday school, or as a part of it, classes study life and relationships as well as religion. Study groups for parents discuss their common concerns. An important aspect of this is how to answer

children's questions about God, death, heaven, hell, the Bible.

Many present-day parents welcome the opportunity to talk over the problems of discipline appropriate to the age and circumstances of their children. Some parents feel a need to improve their marriages. Parent study groups are now functioning in many family-minded churches.

Some churches have mother-study clubs which actually study mothers. The relation of one's childhood to one's parenthood is a revealing and sometimes startling discovery. Men's clubs give considerable time to programs which touch family life; using such topics as, "The Nature of Modern Fatherhood vs. Traditional Patterns," or "The Sex Education of Sons by Fathers."

In many more family-minded churches the commission on education provides classes in preparation for marriage for young people. The classes meet during the regular Sunday-school hour or at a fixed hour each week, and they continue for several months in many instances. High school and college texts in education for marriage are frequently used. Professional specialists come from the community to lecture and answer questions.

In the family-minded church opportunity is given high school and junior high-school boys and girls to talk about dating, going steady, parking, petting, and other matters

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that concern them. This happens when leadership faces adolescents with understanding and appreciation of their desire to know.

Too few public schools provide adequate guidance. Not nearly enough homes meet this need. The church which helps young people to understand themselves and each other and their relationships in the light of the Christian spirit is rendering a service the youth desperately need in today's world.

In the family-minded church the minister is likely to be trained in marriage and family counseling. If not, he may know when and how to refer people to professional specialists in the community. A personal interview is a part of the church's general program. Increasing numbers of ministers are requiring premarital interviews with couples who ask them to officiate at their weddings.

Some large churches employ professionally trained counselors, who deal with mental illness as well as marriage and family life problems. Some churches use lay members who are professional practitioners. Smaller churches may send teachers of youth to family life institutes or to take special training in counseling. A church which needs to help its members in their family relationships usually finds ways to do so.

Another part of the program in family-minded churches is a regular family night, usually held once

a month. Special interest groups, including some of the study groups mentioned above, make up the program. Dinner is served at six o'clock and closed with a hymn and prayer. Everybody goes to his own age or interest group at seven. The program ends at eight. Children are in bed when they should be.

Another special event is the family drama. Plays to interest each member of the family are produced by local or imported talent. Family attendance as a unit at such plays provides grist for family discussions for many days. After-the-show discussions with parents are standard-forming experiences for children.

Some plays suitable for this special event are: "The Case of the Missing Handshake," "Scattered Showers," "The Room Upstairs" (by T. S. Denison Co., 50¢), "Random Target," and "High Pressure Homer" (by Bruce Brandon, Samuel French, 75¢).

Another activity is family camping. The church arranges facilities which furnish shelter and meals at a nominal cost for a week end. Families arrive Friday evening in time for a snack and to make up beds. After a short devotional, everyone is sent to bed. Breakfast is a happy time when acquaintances are formed and old friendships strengthened.

The day's program includes classes for each age group, recreation before lunch, rest period and more classes, with recreation before

supper. Films, plays, stunts, and songs are planned in case of rain. Evening camp fire with stories and songs will be long remembered.

Some family-minded churches create or add to church libraries. They form reading clubs according to interest. In one church 12 couples met, selected a committee to recommend reading, and each couple purchased one book. By passing books around at the end of each month, 12 couples read 12 books in one year for the price of one. The books were added to the church library.

In another church, members of a smaller club read the same book and came together in someone's home to discuss it. At the same time they decided on another book and where to meet next time. They used these books: *Understanding Your Child*, by James L. Hymes, Jr. (Prentice-Hall, \$2.95; text ed., \$2.25); *Have Fun With Your Children*, by Miss Frances (Prentice-Hall, \$2.95); *How Christian Parents Face Family Problems*, by J. C. Wynn (Westminster, \$2.50); *How to Live With Your Teen-ager*, by D. W. Baruch (McGraw, \$3.75); *How to Keep Romance in Your Marriage*, by W. Clark Ellzey (Association, \$2.95); *Sex Attitudes in the Home*, by Ralph G. Eckert (Association, \$3.50); and *Husbands and Pregnancy*, by William H. Genne (Association, \$2).

The family-minded church uses community agencies to provide relief or build character. Referrals re-

duce duplication of effort and expense. The personnel from such agencies are usually found among the members of the church, and co-operation is mutually supportive. Among such agencies are libraries, museums, social service and welfare organizations, schools, Boy Scouts, Girl Scouts and Campfire Girls, YMCA, YWCA, Grange, 4-H, FFA, child guidance clinics, and mental health committees.

In summary, the family-minded church knows its members' needs and plans a program geared to those needs. Special interests and personal concerns of every member of the family are provided for. Preaching, teaching, and counseling are directed toward fulfillment of God's plan for families to contribute to the maturation process of Christians fit for a world brotherhood.

Insofar as any church loses itself in service to its members in their personal and family life it will find itself in their support of its local and world-wide program.

FATHER AND SON

(Armistice Day, 1954)

*The peace is broken, and the wars
Move on in grim procession;
Bleak prospects for the future years
Make soldiering my profession.*

*Why pause, then, in our harried course
For days with futile themes?
Such days are time well spent, my son,
To keep alive our dreams.*

—FRED CLOUD

NEW CHRISTIAN ADVOCATE

BOOKS

OF INTEREST TO PASTORS

Christ and the Christian, by Nels F. S. Ferré. Harper & Bros., 253 pp., \$3.75.

Reviewer: ROBERT E. CUSHMAN, professor of systematic theology, Duke University, Durham, N.C.

This is an impressive effort to restate the doctrine of Incarnation in other terms than those of substance philosophy; namely, in terms of process, emergent levels of being, and of spirit. In this respect, Ferré's viewpoint is reminiscent of William Temple.

The book is important for several reasons. It is one of the few attempts in many years by an American theologian to deal explicitly and constructively with the central theme of Christology.

Secondly, it sets itself against a widely prevailing disinclination in current theology to understand or illuminate judgments of faith regarding Christ by setting them in the framework of a world view.

With Ferré, this judgment of faith has ontological import of ultimate significance. Indeed, the Incarnation is for him the supreme clue to the nature of reality. This is the declared thesis of his theology. Jesus Christ is the "event-meaning" that discloses God as *agape*.

Thirdly, the book is important in

that it recognizes the Chalcedonian formula, with its assertion of consubstantiality and hypostatic union of the two natures in one person, as the "best guide to true Christology." This basic contention prompts him to provide an intelligible account of the hypostatic union considered as the "prototype" of "co-inherence" in which, by sharing, all humanity comes to fulfillment.

Asserting emphatically the full humanity of Jesus, Ferré exalts him as the Christ because he "was the one who first accepted Incarnation." Or it is said that the Son of man "acquired" fulfilled humanity "by accepting the Son of God."

It is not clear that Ferré is able to preserve the divine initiative in the "sending" of the Son while he safely secures the free-yielding receptivity of man in Christ. In this respect he has, like Schleiermacher, been more jealous for man than for God. And, on the whole, his version of Christianity is more Greek than Latin; and deification quite swallows up justification by faith. On this point he fails to be advised by Irenaeus, whose doctrine of *recapitulation* he nevertheless commendably employs.

In sum, in preserving the freedom of man (out of deference to the *agape* God), Ferré has allowed the Incarnation and its successors to depend upon

the openness of man for God considered as an endowment rather than as a gift.

It is a brilliantly suggestive and impassioned book; and, if I am not wholly convinced by its argument, I am grateful for what it assays.

The Undiscovered Self, by C. G. Jung; trans. from German by R. F. C. Hull. Little, Brown, 113 pp., \$3.

Reviewer: JOHN J. SHEPARD, *pastor, Methodist Church, Peterborough, N.H.*

The message of this volume by one of the world's leading psychiatrists is that there is too much organization and too little self-realization in this age of emphasis upon knowledge and technology. Herein lie comparisons, succinctly drawn, between the statistical man and the real man, between a creed and a religion, between knowledge and self-knowledge.

Amidst ideologies and philosophies which bury the individual in anonymity in politics, in religion and creed, and in world affairs, Dr. Jung would shift the emphasis so that the aim of knowledge would not be the amassing of new information but the increasing of man's understanding of himself and his aims and ambitions as God's creature. "It would therefore be very much in the interest of the free society to give some thought to the question of human relationship from the psychological point of view, for in this resides its real cohesion and consequently its strength. Where love stops, power begins, and violence, and terror."

This book will not entirely please

some in our churches because of its indictment against the traditional conviction of the day. Dr. Jung contends that the Church is as responsible as Eastern and Western political philosophies for the duping of people into collective security, where the individual has had to lose his own soul to become a statistic in the mass. For the author, the answer to this dilemma lies in soul-understanding as only the vital and experiencing Christian can do.

Design for Preaching, by H. Grady Davis. Muhlenberg Press, 307 pp., \$4.75.

Reviewer: J. SEMPLER, *pastor, Egmondville United Church, Seaford, Ontario, Canada.*

This book is a comprehensive attempt to cover the subject of preaching. The style is excellent. Illustrations are drawn from the best in literature, science, history, psychology, and philosophy. Great preachers, past and present, grace page after page. The author shows how the right choice of words, of mode, of tense, of voice contribute to the effective communication of the message.

A thorough study of this volume might well be the equivalent of a post-graduate course in preaching for ministers. It should make them more critical of their own work and discriminating toward the work of others.

"Study Suggestions" at the close of each chapter are of great value.

The author sustains to a marked degree the title of the book. His definition of the design for a sermon should be a constant companion of



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every minister. Our theological libraries are full of books on this subject of preaching, but there is none quite equal to this recent addition. In fact, I judge it to be one of the ablest on the subject of homiletics. The author proves himself a master in his chosen task.

American Freedom and Catholic Power, by Paul Blanshard. Beacon, 402 pp., \$3.95.

Reviewer: NEWMAN S. CRYER, JR.,
managing editor, THE NEW CHRISTIAN
ADVOCATE.

Free America holds to the theory, if not always the practice, that all persons are entitled to all rights and dignities the individual desires for himself.

Such is the basis of the pledge of the National Conference of Christians and Jews. But its Catholic members scarcely offer a Protestant bride the same rights and dignities to bring up her children in her own faith that it promotes for the Catholic groom she marries.

This is but one example, typical of the Catholic hierarchy at work in dozens of issues of freedom and power in the U.S. today. They are carefully documented from Catholic sources in a 10th-birthday edition of this remarkable book, enlarged and brought up to date in the light of events of the last fast-moving decade.

Blanshard poses pertinent questions for any Catholic candidate for president. What would he say to his church's official stand for boycott of public schools, use of public money for sectarian schools, and denial of birth control information to everyone?

This revealing volume ferrets out a whole army of old and new mice kept hidden by propaganda of the dictatorial Catholic hierarchy.

The book has its own bias, too, including a strict wall-of-separation policy on church and state. But it is full of data on the way the Roman Catholic Church works in the land of the free.

Person and Reality, by Edgar S. Brightman. Ronald, 379 pp., \$6.50.

Reviewer: LOUIS W. NORRIS, president, MacMurray College, Jacksonville, Ill.

This book constitutes the keystone in the arch of Edgar Brightman's personalistic philosophy. He was able to complete 13 chapters and part of chapter 15 before the early termination of his brilliant career. The editors have arranged other chapters from writings already published, and Peter Bertocci has written in his own words what he believes represents Brightman's typical conclusions in chapter 18.

Personal idealism, the view that all things are to be understood as the thought and action of some person, had its most scholarly and most widely informed interpreter and defender in Brightman. He gives it historical perspective and contemporary context. He unmasks sophisticated terms that divide thinkers unnaturally. His enemies respected him and often conceded that the argument came to a balance of evidence, rather than an issue over truth and falsity, when one considers whether the universe be ultimately spiritual or not.

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JACOB: THE MAN WHO EARNED HIS NAME	THE MAN WHO FINALLY GREW UP

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will find illumination here. In a period when the neo-orthodox distrust "the pride of reason," the accomplishments of reason, ever guided by "experience" in Brightman's hands, will prove inspiring.

The cosmic status of values, whether religious, moral, aesthetic, or intellectual, receives here a clarification and persuasiveness that puts spine into preaching. Though not a book for the beginner in philosophy, this volume is lucid and spicy for one who has the habit of and interest in reading the more solid books.

Students of Brightman will find here the system of metaphysics which his other books imply. While this volume will not yield quick sermons, its mastery will give the kind of conversation with the basic problems of thought which any intellectually respectable clergyman should have.

Now that the space age makes more evident the vastness of the world of physical nature, the personalistic explanation of nature as the expression of a divine mind and will must give more of a clue to the purpose of these vast uninhabited realms.

Brightman considers them "given" as a problem even to God. The problem is no different logically than it has been ever since Copernican astronomy. But the magnitude of the realm with which the spirit of man has little to do certainly seems more overwhelming. Perhaps this is the significance of the space age; namely, that the mind of man is presently to find its way more intimately into this part of God's will. Theists always said it was understandable, however little they have been able to understand it in their time.

Human Relationships, by Eleanor Bertine. Longmans, Green & Co., 237 pp., \$4.50.

Reviewer: HOOVER RUPERT, pastor, First Methodist Church, Jackson, Mich.

Here is an examination of the problems of human relationship from the standpoint of analytical psychology. Dr. Bertine is an analytical psychologist who is a devout and loyal student of Dr. Carl G. Jung, under whom she received training.

Dealing with the human personality in various relationships: the family, men and women, marriage, friendships, and the individual in the group, the writer draws on her rich background of 30 years of consultations for illustrative examples.

Steeped in Jungian psychological jargon, completely enamored of the Jung's analytical school of psychological interpretation, Dr. Bertine provides the reader a good introduction to this point of view. For this reason alone the book is of value to the pastor.

In addition, he may find new insights into why members of his congregation act the way they do toward each other, toward him, and toward themselves.

The ideas here are not new to anyone who has read the source material—the writings of C. G. Jung (who incidentally wrote the foreword here); but the author has put them in a frame of reference which should be most helpful to the busy pastor who needs a refresher introduction to the areas of human relationships with which he deals in his daily round of pastoral tasks.

There is little overt discussion of

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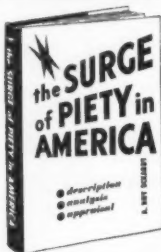
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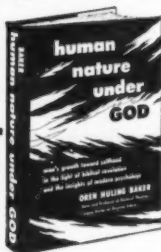
A. ROY ECKARDT



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religious implications, and one could have wished for the author's specific insights in this area. However, within its scope of analytical psychology, this will prove a helpful book for the pastor.

Moral, Aesthetic, and Religious Insight, by Theodore M. Greene. Rutgers University Press, 141 pp., \$2.75.

Reviewer: WILLIAM E. KERSTETTER, president, Simpson College, Indianola, Iowa.

How is it that scientific, moral, aesthetic, and religious judgments of truth (not *Truth*, in any case) all rest on the same basic foundations of man's knowing nature and of the nature of reality in all its aspects! To answer this, Theodore Greene provides a remarkably brief, clear, authentic, readable interpretation of Immanuel Kant's basic *Critiques* and of *Religion Within the Bounds of Pure Reason*. Greene then projects his own theses from Kant's cogent foundations, built up in these classic works.

Professor Greene is an undoubted master of Kantian thought. His summaries of the great German philosopher's complex and thorough analyses are, themselves, gems, and remind this reviewer—by contrast—of his own first struggles with Kant in German in a year's seminar with Edgar S. Brightman. Greene pursues his aim with great success.

The emphasis and concern of this work are exceedingly important; for they show one convincing way by which moral, aesthetic, and religious

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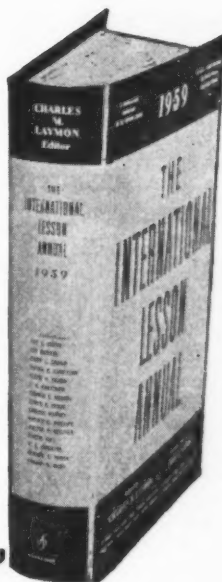
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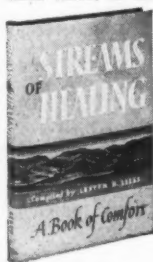
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*Devotions for the ill
and aged . . .*

STREAMS OF HEALING

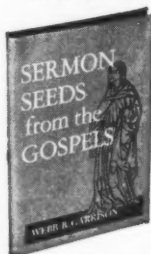
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knowledge may be developed and held with the same confidence, in principle, as may scientific knowledge. Other thinkers are working at this theme; and light here is urgent, as a counterbalance to both dogmatism and skepticism in these vital areas of human experience and concern.

Seminary graduates ought to be able to read this book with substantial rewards. Every minister should read it—if he would be more adequately equipped to meet the challenge of this skeptical, hungry age, seeking a reliable and authentic way in the context of a deceptive, and sometimes culturally devastating, modern scientism.

Faith for Personal Crises, by Carl Michalson. Scribner's, 184 pp., \$3.50.

Reviewer: AUBREY ALSOBROOK, pastor, Central Methodist Church, Fitzgerald, Ga.

Professor Michalson makes a creative contribution in relating the Christian faith to the major crises of life. His discerning and analytical mind moves to the heart of crucial situations with a revealing touch, and with that touch is the faith which alone can heal.

By crises he means situations that are "inescapable . . . requiring decisiveness," situations "in which it is being determined whether one will live or die," and such situations always carry with them the "dimension of ultimate significance." The author discusses the following crises: anxiety, guilt, doubt, vocation, marriage, suffering, and death.

Each of these situations are seen through the light of the Christian

faith. Certainly, if Christianity has the word for the personal crises, it meets every other demand. The writer presents faith as relevant because it "unifies one's life interiorly."

Anxiety arises out of one not really knowing *who* he is and *to whom* he belongs. Faith proclaims that it is by the brokenness of Christ that our brokenness is healed.

The three personality types—the rebellious, recessive, and the resigned—are related in the book to "anxiety-producing situations"; namely: the cosmic, social, and ontic, as well as to the crises of life.

From Michalson's interpretation of the Christian faith, "*Our very life* can be lived under the knowledge that every major threat to our being, to our abundant life, is overcome in God. . . . Revelation, reconciliation, and Resurrection are the three R's of the Christian faith."

The burden of guilt is unbearable, "because man is not meant to bear it himself." Jesus Christ, who knew no sin, is the sin bearer.

The crisis of death is precipitated not by man's fear of death, but, as Karl Barth writes, "we have not death to fear, but God." Who is it that can "grapple with the fact of death itself?" The doctor walks away from the patient approaching death saying, "there is nothing more we can do." The mortician arrives too late. The minister comes with "the words of eternal life" which alone meet death with victory. Man's first and last crisis can be met with triumph by faith in Christ.

Pastors will find many opportunities to refer members of their congregation to this volume for real help.

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A Handbook to Marriage

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With Foreword by David R. Mace. This much-needed book discusses successful marriage as a physical, spiritual, fruitful union of two people within the framework of God's love, rather than simply as an exercise in sexual technique. It offers a complete blueprint for living together and growing together in Christian love and harmony. *More than 100,000 copies sold in Europe.*

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New Patterns in Family Life

by Gibson Winter

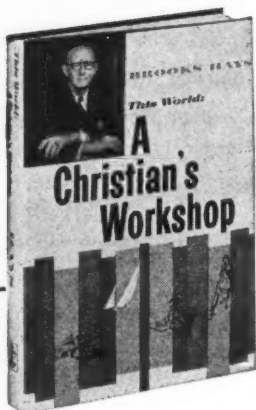
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As modern city life destroys neighborhood and community ties, the family is being forced into an excessive intimacy—an artificial closeness which breeds tension, conflict and confusion. In this valuable, practical book, Dr. Winter analyzes these in-family conflicts between husbands and wives, parents and children, the old and the young, and explains how we can overcome them for a happier, fuller life together. "Penetrating and creative analysis . . . informed by the best insights of the social sciences."—Paul B. Maves \$3.50

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BRIEFLY NOTED . . .

Jesus and His Coming, by J. A. T. Robinson. Abingdon, 192 pp., \$4.

A frequently puzzling subject is here treated in eight William Belden Noble Lectures (Harvard). The competent exegesis of the sources of New Testament eschatology makes the New Testament at crucial points educationally and homiletically helpful instead of embarrassingly problematical.

Ethics: A Source Book, edited by Oliver A. Johnson. Dryden Press, 346 pp., \$5.75.

A study book for the beginner in the subject, organized for easier reading and understanding of the broad complex of ethical theories from Plato to the present. Selected passages from the writings of ethicists illustrate patterns of thought or reasoning on moral conduct, good life, and ethical knowledge.

The Study of Religion in the Public Schools, edited by Nicholas C. Brown. American Council on Education, 229 pp., \$2.50 (paperback).

This is the report of a conference sponsored by the American Council on Education to appraise its published policy that public-school instruction should include "study about religion." Besides sketching the background of constitutional and legal questions involved, recommendations are made for emphases of the council's future research in this important, controversial area.

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*"What does the Lord require
of you but to . . . walk humbly
with your God?" Micah 6:8*



NOT LONG AGO we attended a small Chicago church. In a side pew near the outer aisle, serene and attentive, sat an attractive, middle-aged woman in pale green dress and green hat. At the conclusion of the service, while we waited in line to speak to the pastor, we noticed the same lady at his side. She was the minister's wife. She spoke graciously to each of us in a soft, pleasing voice.

It would be easy to deduct many characteristics from this fleeting impression.

Here is an unassuming minister's wife. She is unobtrusively proud of her husband and of their position in the church and community—humble in spirit we might call it, for there is no arrogance portrayed: neither by seeking a prominent pew nor by wearing gaudy garments.

She is a good follower. She participates in various church activities, making suggestions and helping to plan as her time, experience, and ability permit.

But she has her opposite: the minister's wife who "takes over," seeking to run everything and make all the

decisions. This is often the "easy" way for the preacher's wife who may have more education and experience with church groups than the other women.

We cannot say, however, that this is the "best" way. Such a transient leader will eventually leave a "gap" in the church program. Therefore, as Mrs. Margaret Ogden, a Congregational minister's wife, has written: "It takes a wise wife to know when to talk and when to keep still."

Also, we might add "to know *how* to speak." The Chicago wife "spoke graciously . . . in a soft, pleasing voice." This indicates she had learned to be winsome and humble—we could detect that in the tone of her voice. She was not greeting anyone boisterously, nor discourteously detaining the line of waiting congregants. Such actions might lessen her influence; for some parishioners would criticize.

Criticism, of course, has its uses. Many laymen have a standard of perfection for the pastor's wife and, if she does not meet this standard, there is likely to be criticism.

Handling criticism is one of her occupational hazards, and she needs

to guard against letting it determine all her actions or demoralize her. As Lora Lee Parrott suggests in *How to Be a Preacher's Wife* (Zondervan, \$2), "Keep honest with yourself, humble in the sight of God, and let criticisms fall if and where they will."

At the risk of being accused of criticizing, we would note that some who profess to being humble often show the Uriah Heep brand of "umility." Walter E. Schuette puts it this way (in *The Minister's Personal Guide*, Harper & Bros., \$2.95), "Age brings with it an accentuation of the deplorable habit of wanting to recount one's accomplishments. Rehearsal of one's own prowess and successes do not interest many listeners."

This may be equally apropos for the younger minister or any preacher's wife. People are usually more impressed by works than by words. If there are words we must speak, they may well be couched in the form used by Mrs. Olive A. Anderson in "A Minister's Wife's Prayer for Humility":

Free me, O God, from officiousness, the ailment to which we ministers' wives are peculiarly vulnerable.

Help me to remember that, though I am repeatedly asked for advice, that often it is a mere gesture. May I learn to distinguish between the polite and the sincere plea, to answer the first courteously and briefly, the second helpfully and briefly.

Help me to shift tasks gracefully to others, even when they may not be done as well. Then help me to abide patiently, letting people make their own mistakes, that they may gain wisdom in the same school in which I am still learning.

Help me to welcome criticism, to sift it carefully for the nuggets of truth which can enrich my life and calmly discard the rest.

Help me to find the weak, neglected spots in the church life and, having strengthened them, to turn the reins over to another.

Help me to sit silently, without fidgeting, while someone else talks on a subject of which they know less than I. If possible, even let the corners of my lips turn up in a smile.

Help me to keep my own counsel when misstatements are made, to know when they should be corrected, and then to do it kindly and humbly.

Help me to avoid being so busy, with plans for this and plans for that, that I look over the heads of people and see only the ones necessary to those plans.

Help me to chide gently and seldom, to instruct unobtrusively, to honor all ideas, and to love those who seem to obstruct progress.

Help me, Lord, by occasionally sending a layman to humble me, the self-styled expert. Send perhaps an elderly invalid who lives so close to God that I feel myself a spiritual neophyte; a sharp-voiced critic to take the wind out of my puffy sails; a new officer who shows such insight into her job that I blush to think of the sophomoric advice I gave her.

Help me, God, to keep my soul loving and understanding, that the warmth of it may prevent an officious, icy coating from imprisoning my real self.

I make these petitions in the name of him who washed the feet of those whom he would lead. Amen.

—MARTHA

NEWS and trends

WCC LEADERS REVIEW WORK, LOOK TO 1961

Ten years after Amsterdam, when the World Council of Churches was formed, its Central Committee met August 21-29 at Nyborg, Denmark.

Through the years, as Dr. W. A. Visser 't Hooft, general secretary, pointed out in his report, the Council has stood for the kind of unity that is visible in faith and order, and also the kind of unity, that is found in service to humanity. The propagation of the faith, the relief of misery, and the struggle against injustice are all part of this idea of unity, the general secretary explained.

Dr. Visser 't Hooft noted that, since 1948, 23 churches have joined, "but we should be even happier when we find that two or more member churches become united so that the number decreases. . . . We have only four such cases."

Frankly recognized throughout was the fact that the ecumenical movement transcends the World Council of Churches. The "rediscovery of the laity," in which the World Council has done some pioneer work, has been developed by Roman Catholics, too. (They had an observer at Nyborg.) But the records of the Council and its plans for the future constitute convincing evidence that no other group has done half so much.

Two major studies led a phalanx of careful, critical examinations of

current problems seen from the viewpoint of the Church. *Christians and the Prevention of War in an Atomic Age* drew constructively critical comments from the affiliated Commission of the Churches on International Affairs. The commission declared in part:

"We need an understanding of the new nature of the atomic age in theological terms, and the tremendous dilemma of the relative claims of the preservation of earthly life and the sustaining of justice and order require exploration in terms of the Christian revelation."

Affirming its stand against atomic tests, the Central Committee approved a resolution against the use of atomic weapons in all-out conflict, but approving their use in limited warfare to prevent all-out war.

Another study reported, *Our Common Christian Responsibility Toward Areas of Rapid Social Change*, involving extensive work in Asia, Africa, and Latin America, prompted the comment that the churches have often not been realistic or constructive in recommending that governments follow idealistic policies, and called for better education for church members on their responsibilities. The report said that the Church "must work for responsible emancipation."

The \$175,000 study, initiated with

a grant from John D. Rockefeller, Jr., is dealing with responsible citizenship, village and rural life, problems of urbanization, and the impact of foreign enterprise and technical assistance.

A resolution on Christian concerns in economic and social development dealt with trade and monetary policies, and pointed out the responsibilities of the churches. Among them was this: "The breakdown of family, tribal, and community mores is a challenge to Christian evangelism and service. This is a central ecumenical responsibility."

The study of religious liberty in government, church, and society is being continued, led by a committee of 10 persons with Dr. Visser 't Hooft as secretary. A research worker is giving full time to the assignment. The theological basis of religious liberty furnishes the center of the investigations.

The record of material, financial, and spiritual aid given in the past year to millions in need was recited, with many human illustrations, by the Council's Division of Inter-Church Aid and Service to Refugees. Typical of the churches' concern is the em-



Official American Methodist delegates to the World Council of Churches' recent Central Committee meeting in Nyborg, Denmark, from left: the Rev. Ray Ragsdale, Los Angeles; Bishop G. Bromley Oxnam, Washington, D.C.; Mrs. Frank Brooks, New York City; and Charles Parlin, Englewood, N.J.

OCTOBER, 1958

phasis on the individual rather than the money and relief supplies contributed. Despite financial and other handicaps, 28,146 refugees were resettled in 1957, bringing to 100,000 the total number moved to new homelands in the past six years. Crisis conditions still exist in the Middle East and Far East, especially Hong Kong.

Final vote on merger of the International Missionary Council and the World Council of Churches still lies in the future, but approval by member bodies seems assured. A committee reported that 23 of the 38 councils of IMC are known to favor such integration. The report sought to protect missionary interests by insisting that "missions belong to the heart of the ecumenical movement."

On the other hand, certain elements in the WCC are suspicious of missionary activities. Orthodox leaders, for example, resent "antagonistic missionary activities." Metropolitan James put it this way: "The unity of the Church can be reflected not only through missions and evangelism, but also through the sacramental and liturgical life of the Church."

Characteristic of the World Council of Churches is the careful way in which such differences are defined and discussed. Actions are never hasty, or the result of close votes.

Most studies and actions look forward to the third assembly on the campus of the University of Ceylon at Peradeniya during the Christmas season, 1961. The theme will be "Jesus Christ—the Light of the World."

Even the completion of the new \$2,500,000 headquarters building at Geneva, Switzerland, is set for that time. Reorganization of divisions and

departments, now being studied, will occur at that time, too.

Move to Spring Conference

South Carolina Conference will move its annual sessions up to June in 1959, members voted at this year's conference, August 13-17 in Charleston. This year, only South Carolina, North Alabama, and New Jersey are holding "fall" sessions.

The South Carolinians asked districts to continue their church-extension emphasis and urged pastors to preach on the call to the ministry. They pledged support of local colleges and seminaries at Duke and Emory Universities.

Nationalists Urge, 'Join Us'

Problems of nationalism in Africa and Asia were not on the program of the recent World Conference on Christian Education in Tokyo, but they got a goodly share of attention from the 4,200 delegates.

Many Asian as well as African Christians spoke out against Western missionary work as propaganda for imperialism and capitalism, charged that a disproportionate number of Asians serve on the World Council's board (3 out of 33), even calling the conference's "emphasis on discussion groups an attempt to make propaganda for your American ideas about democracy and has no direct connection with church work."

Churchmen were advised by Uganda's Rev. Dunstan Nsubuga to join, not fight, the growing tide of African nationalism.

Methodist Bishop Shot K. Mondol, Delhi, India, was elected conference president.

100 Years of Methodism Celebrated in Denmark

The day when Chris Willerup came over from America to found Danish Methodism, and all the exciting and eventful days that followed, were remembered when the 2,500-member Methodist community in Denmark celebrated its centennial in Copenhagen last August 7-10.

Center of the celebration was the impressive Jerusalem Church which dates back to 1866.

The Rev. Christian Willerup, a Dane who was educated in the United States began Methodist work in Denmark in 1857. A service attended by 50 people in a small private room in Copenhagen was the beginning. Today the Methodist Church in Denmark has a membership of about 2,500 persons who worship in 35 congregations and are served by 25 full-time pastors.

The Danish Lutheran Bishop of Copenhagen, one of the guests of honor at the anniversary ceremonies, said Lutheranism looks upon Methodism as a brother church, entrusted with the task of bridging the gap between the old and new churches in Scandinavia.

Also present were the Minister of Religion in the King's cabinet, representatives of the Salvation Army and the Evangelical churches, all of whom praised Methodism. The Rev. E. Benson Perkins, secretary of the World Methodist Council, brought greetings from Britain, with its close associations with Danish Methodism. Bishop Odd Hagen, Stockholm, was the Sunday morning preacher.

Ask Tax Methods Study

Official inquiry on taxing methods in an Australian village was urged by churchmen in that country after a stone-throwing incident in which two persons died. Six were injured.

Natives clashed with a tax-collecting patrol after refusing to pay a two-pound annual tax per man. Many, including one who was killed, were Methodists.

The Australian Council of the World Council of Churches and the National Missionary Council in a statement to the Commonwealth Minister questioned the general approach and methods of tax collecting.

Burmese Methodists Active

Tensions in the far east have not dampened the ardor of Methodism in Burma and Rangoon.

Mrs. Patricia Thaung Win, special correspondent for this paper, writes that Methodist rural pastors in Burma joined Baptists and Anglicans recently in a country-wide rural Christian Workers conference at Insein. Some 500 delegates attended the sessions to hear speakers from Korea, Assam, the Philippines and America.

Under the direction of Bishop Hobart B. Amstutz of the Southeastern Asia Area, the Burma Annual Conference voted at Rangoon to ask for a legal transfer to the Conference of all church and church-related properties still in the name of the Division of World Missions and the Woman's Division of Christian Service.

The Burma Annual Conference has established a Board of Trustees out of its former Financial Board.

WORLD COUNCIL-RUSSIAN CHURCH HEADS MEET

"The most important ecumenical fact of the year," was the way a Roman Catholic daily newspaper in Holland described the recent meeting of the World Council of Churches and Russian Orthodox Church leaders at Utrecht.

It was not a political but a church meeting. "To look upon this event from a merely political point of view is to miss its real significance, which is in the realm of church relationships and church history," said General-secretary W. A. Visser 't Hooft, one of the participants.

While the Russian church has never participated in the life of the ecumenical movement, correspondence between WCC leaders and the Russians began soon after the second assembly at Evanston. The Evanston "appeal" for international agreement on controlled cessation of preparation for nuclear warfare was transmitted to Moscow, and the Russian church leaders responded favorably. Plans were set up for a meeting in Paris in January, 1957. After the Hungary and Suez crises, the Russian leaders asked for more time for preparation.

The meeting in Utrecht was only a get-acquainted meeting. Chairman Franklin C. Fry of the World Council's central committee, which formulates policies between assemblies, insisted that the first meeting was only a beginning. Information about church life was exchanged and plans for future meetings were mentioned. The communique that came out stated that "we found that we shared the Christian concern for the unity of Christians and the manifestation of

their unity in the life of the churches." The two delegations expressed the determination to work for world peace with justice and freedom. Further meetings will be necessary to achieve agreement about the ways in which peace is to be won.

At Moscow, Metropolitan Nikolai of Krutitsky and Kolomna, who headed Russia's three-man delegation, (see "Russian Church May Join World Council," September, page 1) met with visiting Methodists and assured them that he was reporting the meeting favorably to his church. He previously has indicated he would recommend WCC membership.



RNS Photo

Metropolitan Nikolai of Krutitsky and Kolomna (left), second ranking prelate of the Moscow Patriarchate, and Dr. Franklin Clark Fry of New York, chairman of the World Council of Churches' executive and central committees, discuss at the committee meetings in Utrecht the possibility of the Russian Orthodox Church joining the World Council in the future.

Non-Church Christianity Confusing to Japanese

Activity of "independent" missionaries and a non-church Christianity movement in Japan cause confusion among the people, according to the Rev. Walter N. Vernon of Nashville, who recently spent a month there. He is in the editorial division of the Methodist Board of Education.

He believes the movement consists of Japanese who have lost faith in the church as means of propagating Christianity, and may be reaction to certain missionary practices.

Though major Protestant denominations have been united for some time, he said, presence of "independent" missionaries and competing churches looks like divisiveness to many of the Japanese.

Church Construction Down

Church construction in the United States during the first eight months of this year totaled \$543 million. This, according to the Department of Commerce and Labor, was \$12 million under the value reported in the same time a year ago.

Dean Cannon Leaves Duke

The Rev. James Cannon, dean of the Duke University Divinity School since 1951, has resigned.

Dr. Cannon, who left his post October 1, asked for early relief from his duties on the advice of physicians and his family. He had served 39 years both as a teacher and administrator at Duke University and its predecessor, Trinity College.

A successor to Dean Cannon is to be named early in October, according

to Dr. Hollis Ellis, Duke President. The dean presently is president of the Association of Methodist Theological Schools.

Bishop Kaung Dies

Bishop Z. T. Kaung, the man who as a clergyman baptized Generalissimo Chiang Kai-shek died August 23. His age was 72.

The bishop, who at the time of his death in Peiping was administrator of the Peiping (China) Area of the Methodist Church, had been in ill health for several months.

Unconfirmed reports coming from Hong Kong attribute the bishop's death to worry brought on by persistent Communist pressure to make him participate in a Red-backed movement to lead in establishing an independent Protestant Church on the Chinese mainland.

Bishop Kaung's daughter, Dr. Mitsung Kaung, who is a physician in Hong Kong, has declined to make any specific comment on her father's death. However, she has stated he had been "mentally weakened" by the strain on his daily life and heavy responsibilities of being the only Methodist bishop in China.

It was during Bishop Kaung's nine years as pastor of the Allen Memorial Church in Shanghai that he baptized the Generalissimo. Madame Chiang also was a member of this church.



Bishop Kaung

Baptized at the age of 19 over the objections of his parents, the bishop established a remarkable career both within the Methodist Church and in the field of religious education. Born into a well-to-do non-Christian family, he attended mission primary schools in Shanghai and became interested in Christianity at 15.

He was licensed as a local preacher while attending the Anglo-Chinese College of the Methodist Church in Shanghai. Following graduation from the Nanking Theological Seminary he was appointed assistant pastor of the Moore Memorial Church and joined the East China Annual Conference. He was elected a bishop in 1941.

During his lifetime he was a trustee or director of Soochow University, Nanking Theological Seminary, the Chinese Home Missionary Society, and the China Sunday School Union. He also served a term as chairman of the North China Christian Federation. He visited the United States on ten occasions.

Editor to Head Seminary

Theodore Alexander Gill, 38-year-old managing editor of *The Christian Century* whose writings have pricked many churchmen, politicians and statesmen, is going to head the San Francisco Theological Seminary.

A Presbyterian, Mr. Gill has studied under such outstanding Protestant theologians as Karl Barth, Emil Brunner, Reinhold Niebuhr, and Paul Tillich. He also has served churches in Ohio, Pennsylvania, Missouri and New York City.

Mr. Gill feels that denominational seminaries are not getting the intel-

lectual support they should have, and says the larger universities and colleges have raided the faculties of the seminaries. Lacking scholars of their own denominations, he says, many seminaries have employed teachers from other church groups. He feels this has been done often under the guise of ecumenical broadmindedness and has caused U.S. theology to look, in part, like a "witches brew." He says part of his new job will be to "drive out the witches of confusion."

Americans at Lambeth

Ninety U.S. Episcopalians formed the largest single church group among more than 300 delegates at the recent Lambeth Conference in London. The Conference, held every 10 years, draws bishops and archbishops of the Anglican Communion from all parts of the world.

The Americans played major roles in the proceedings. Two Episcopal bishops headed two of the five major committees, and Presiding Bishop Henry Knox Sherrill of New York delivered the closing address. He called for closer ties among Anglican churches and a "contemporary" outlook on the mission of the church.

The Conference took a strong stand for maintaining the "historic episcopate" (in which all clergy are ordained by a chain of bishops dating back to the beginnings of Christianity) in any plan of union with other churches. This attitude creates "real difficulty" for Methodists in working toward unity, declared Dr. Norman H. Snaith, president of the Methodist Conference of Great Britain.

The Conference's statement on

NEW CHRISTIAN ADVOCATE

peace warned, "Nothing less than the abolition of war itself should be the goal of the nations," and urged as a first step that Christians press for "the abolition of nuclear bombs and other weapons of similar destructive power by international agreement, as a matter of utmost urgency, accepting such limitations of their own sovereignty as effective control demands."

A committee report on the family endorsed artificial measures of birth control, but the Conference as a whole gave no all-out approval. The secular press played up this issue, in some cases inferring that Lambeth took a strong favoring stand.

Question Film Censorship

Two Lake Placid, N.Y. clergymen have taken issue with a Roman Catholic Church for placing a ban on the film "And God Created Woman" at a local theater.

While calling the picture "an affront to self respecting people," the Rev. Clair Carpenter of the Adirondack community and an Episcopal colleague, the Rev. Samuel Arthur-Davies, made a joint statement deploring censorship by a self-appointed group.

"As Protestants we believe in the right of individual judgment," it said, "... we cannot approve of the use of threats or reprisals as a moral lash. Responsibility for viewing it must fall back upon the individual in the exercise of his free will with which God has endowed him."

Clergy as 'Face-Savers'

The Protestant clergy has a definite role to play in labor strife, according

to the Rev. Emerson Smith of the Methodist Board of Social and Economic Relations.

Speaking at the 11th annual evangelism conference of the United Church of Canada, Mr. Smith, a former industrial chaplain, said the Protestant church has at times been inept in dealing with labor strife. He said ministers must show the parties involved in labor disputes that clergymen are concerned for human welfare.

He told the conference that alternatives must be found to strikes and lockouts.

"Nobody gains by work stoppages," he said. "The clergy must take on the role of face-savers."

Mr. Smith, who has been a mediator in more than 100 labor disputes, said one difficulty has been that ministers do not always know how to make contacts.

Re-Named Federation Head

The Rev. Lloyd F. Worley, pastor of the First Methodist Church, Hartford, Conn., has been re-elected president of the unofficial Methodist Federation for Social Action.

The 50 clergy and lay delegates attending the federation's recent convention at St. Helena, Calif., adopted resolutions calling upon the United States to adopt a good neighbor policy in the Middle East by withdrawal of troops and urging the U.S. to recognize Communist China, trade freely with that country and withdraw troops from South Korea.

In addition the convention called for abolition of the House Committee on Un-American Activities and

Senate Subcommittee on Internal Security. It applauded the U.S. Supreme Court for its decisions on integration and civil liberties.

Wanted: Your Best Sermon

Freedoms Foundation will again offer a top award of \$1,000 for the best sermon or public address which relates the effectiveness of religion in daily living to the nation's well being.

There still is time to enter the 1958 program inasmuch as all material submitted must be for the year ending October 31. The deadline for nominations is November 1. Entries should be sent by that time to Awards Administration, Freedoms Foundation, Valley Forge, Pa.

War of Ideas Being Lost

The United States is losing the "war of ideas" to Russia because it is so concerned with missiles, the Rev. David A. Semands, Methodist Missionary to India, told a mission conference at Lake Junaluska recently.

"We will lose the leadership of the free world if we continue to confuse the world-wide revolution of the common man with Communism," Mr. Semands declared.

Home on furlough after 12 years' service in India, he reported Russia is flooding India with technicians, dollar aid, steel, books, and literature.

Youth Blast Discrimination

Youth of two denominations and 43 pastors in one southern state have taken vigorous stands on racial discrimination.

Delegates to the recent National Conference of Methodist Youth at

DePauw University declared flatly they were looking toward the elimination of racial discrimination within their church in this generation. They commended the church's constitutional amendment which could result in eventual abolition or absorption of the Central Jurisdiction, but urged speedier action toward abolition.

A resolution adopted at the conference declared that "segregation is in direct conflict with the Christian doctrine of the brotherhood of man."

Episcopal youth about the same time strongly recommended at their triennial convention of Episcopal Young Churchmen that local units survey race prejudice in their areas, particularly where it involves violence and the curtailment of freedom.

There were 17 Methodist ministers among 43 Virginia clergymen who joined in a public statement declaring that "enforced segregation in our schools on the basis of race is contrary to the will of God." They stressed clear opposition to attempts to evade the Supreme Court decision ordering integration in the schools including the use of church facilities as a substitute for public schools.

As the tension again increased at Little Rock, Ark., Dr. J. Oscar Lee, executive director of the division of racial and cultural relations of the National Council of Churches, urged President Eisenhower to continue racial integration in the schools of that city.

Reorganize Youth Setup

The 1960 General Conference will be asked to approve separate administrations for the youth and student

commissions of the National Conference of Methodist Youths.

The conference at its recent annual meeting at DePauw University expressed a desire to change its structure so that its youth and student groups would be administered separately and each would hold its own meeting.

It was proposed also to keep the name "National Conference of Methodist Youth" for the present youth commission and name the student commission the "National Methodist Student Commission."

TV-Radio Programs Back

Three major television and radio religious programs returned to the air this month.

The Methodist Television Ministry and National Council of Churches launched their 13-program series *Talk Back* over 75 selected TV stations on October 1. The half-hour programs feature 13 problems, selected on the basis of a nation-wide survey, which people face most frequently. The first 12 minutes will be devoted to a filmed dramatization of these problems, and the balance of the time to "live" discussions of these problems by people in the local areas where the programs are carried.

Dr. Ralph Sockman, pastor of Christ Church in New York City, resumed his *National Radio Pulpit* radio broadcasts over the NBC network on October 5. Dr. Norman Vincent Peale, minister of Marble Collegiate Church, New York City, returned to the NBC network with his *Art of Living* program on the same day.

The *Methodist Series* of the *Protestant Hour* radio program returns to the air November 9. Dr. J. Wallace Hamilton, pastor of the Pasadena Community Church, St. Petersburg, Fla., will be the speaker for ten consecutive Sundays. The program, carried by more than 325 stations, is presented by the Joint Radio Committee of the Southeastern and South Central Jurisdictions in co-operation with the Television, Radio and Film Commission.

Religion Grows on Campus

Increased interest in religion among college and university students has been noted recently by Dr. Alexander Miller of Stanford's department of religion.

In this "new hospitality" to religion, he said, parents and alumni are increasingly concerned that the students be helped to find an adequate philosophy of life. This, as well as new opportunities, he stated, is due to desire of students to be helped to a fuller understanding of their own religious inheritance.

The real problem, it was said, is to relate religion to learning so that each can be true to itself, and each fair to the other.

Building Methodist Home

Northwest Indiana Conference is building a home for the aged.

To be known as "Wesley Manor," the home is located on a 30-acre tract north of Frankfort. The original construction will consist of 100 units, will cost \$1.5 million and will house 100 guests.

News Digest . . .

WOMEN MINISTERS. Discrimination against them is steadily diminishing, the Rev. Ellen Shaw of Blue River, Wis., told the annual assembly of the American Association of Women Ministers, of which she is president.

TO DECIDE ON MERGER. The American Unitarian Association and the Universalist Church of America will vote on merger in February, after 12 years of discussion.

PROTESTANTS IN BRAZIL. They have increased 200,000 in five years—to a total of 1,741,430—says Dr. Walter E. Bock, field director of evangelism for the United Lutheran Church in America. Lutherans outnumber other Protestants, he said, with 500,000 members.

LATIN MISSION. A team of 31 Methodist ministers and one layman, led by Dr. George H. Jones of the Board of Evangelism, Nashville, conducted an evangelistic mission in Bolivia, Chile and Peru during September.

POTENTIAL SUICIDES. They need more counseling from U.S. pastors, says Dr. Klaus Thomas, German minister-psychiatrist on an American tour. He is the founder of an agency in Berlin to counsel with persons contemplating self-destruction. Four thousand men and women have received counsel there in less than two years, he says.

BUILD IN PUERTO RICO. Union Church, San Juan, is constructing three air-conditioned buildings—a sanctuary unit, parish hall, and education building—at a total cost of \$400,000.

BOMB VICTIMS. The white pastor of a Negro church in Montgomery, Ala., is resigning to serve a Lutheran parish in Columbus, Ohio. The Rev. Robert S. Graetz, who has been active in the fight against segregation, and his family have been victims of threatening phone calls and bombs thrown at their home.

NONSECTARIAN STATUS. A Wisconsin Circuit Court Judge has held that despite a provision in its charter requiring a majority of its trustees to be Methodists, Northwestern University is nonsectarian. The ruling was made in a divorce case in which the university's status was questioned.

Study Communication Arts

The communication arts of drama, broadcasting, and film appear best suited for use at the local level according to generalized conclusions reached at the close of a workshop covering these fields at Union Theological Seminary.

For three weeks in August, ministers, writers, religious educators, directors, students, and housewives from 27 states studied the communication arts as they might be used by the church.

In addition to deciding that these media can be used best at the local level, the workshop conferees concluded that:

- Religious groups should not be didactic, and they should go to radio station executives on their terms.
- Anything is possible on TV.
- The church still is pioneering in the field of communications, and must continue to experiment.

Churches Push Mergers in U.S. and Abroad

Methodists in various parts of the world are considering union with other denominations.

In the United States, 38 denominations are carrying on "official merger negotiations," according to Dean J. Robert Nelson of Vanderbilt University School of Theology.

Church members increasingly are accepting the idea that Christian unity is "God's mandate, and not man's opinion," the Methodist dean told the recent annual meeting of the Tennessee Council of Churches. He said the "astonishing" spread of councils of churches (900 in the U.S.) is "promising evidence of the movement for Christian unity."

Methodists, Presbyterians, and Congregationalists in Australia are talking of union, too. They have gone as far as setting up a joint commission to (a) examine and amend any suggested basis of union and any documents submitted to it by the federal courts or by the Federal Committees on Christian Unity; (b) hold regular conferences and prepare and publicize relevant study material; (c) submit reports to FCCU; (d) present, "if possible," a proposed basis of union to FCCU for submission to the next meeting of the three federal courts.

"The division of the churches is one of the greatest handicaps of the church across the world," said the Rev. B. R. Wyllie, president of the New South Wales Conference. "Only when the church is able to speak with a united voice will the Gospel be made known to the world," he said.

The Methodist Church of New Zealand, with 28,679 members, decided recently at its annual conference to continue merger negotiations with the Presbyterian (76,000 members), and Congregational Churches (2,070), and Associated Church of Christ (3,916).

Union discussions between Methodists and Presbyterians have been going in New Zealand since 1930.

After 28 years of negotiations, the North India Church Union Plan was completed and unanimously approved by representatives of seven denominational bodies.

The plan provides for the organic merger of the Church of India, Pakistan, Burma, and Ceylon; the United Church of Northern India; the Methodist Church in Southern Asia; the Methodist Church (British and Australian Conference); congregations associated with Baptist missionary societies in India and Pakistan; the Church of the Brethren and the Disciples of Christ. Final merger will come in 1961, according to plans.

In the U.S., three Lutheran bodies adopted "a final revised timetable for merging." They are the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church. Documents of merger are to be completed by Feb. 1. Articles of incorporation will be filed Jan. 1, 1960, and the new church will begin functioning Jan. 1, 1961.

The new body will be known as the American Lutheran Church. A fourth group—the Lutheran Free Church—is now polling its congregations to decide whether they want to join the union, too.



U. S. Air Force

Maj. Gen. Charles I. Carpenter (right), Chief of Air Force Chaplains, is commended for nine years' service in that post by Gen. Thomas White, Air Force Chief of Staff. The chaplain, a Peninsula Conference member, has been reassigned to direct Protestant work at the new Air Force Academy.

People Going Places . . .

DR. LEWIS WEBSTER JONES, president of Rutgers University, New Brunswick, N.J.—elected president of the National Conference of Christians and Jews, succeeding Dr. EVERETT R. CLINCHY, serving as president since the Conference was formed in 1928. Dr. Clinchy will head World Brotherhood.



RNS

Dr. Jones

DR. ELMER H. HOOK, veteran superintendent of the Western Methodist Assembly, Mount Sequoyah, Fayetteville, Ark.—will retire June 1, 1959.

THE REV. LESLIE J. ROSS, Board of Evangelism staff member—named head of the Board's new Department of Evangelistic Movements.

DR. GEORGE M. CURRY, pastor of Nighbert Memorial Church, Logan, W.Va.—has joined the Methodist Publishing House staff.

MAJ. MATTHEW D. BLAIR, Army chaplain and member of New York Conference—recipient of a gold medal from the Norwegian-Korean Society for assistance he gave the group during the Korean conflict. He is the first chaplain to win the award.

DR. CARADINE R. HOOTON, Board of Temperance general secretary—appointed to the newly formed National Committee of Religious Leaders for Safety, organized by the National Safety Council.

An Urban Church Thrives

City church workers who claim urban parishes can thrive if they meet the needs of decaying neighborhoods will find abundant support at 122-year-old St. Peter's Protestant Episcopal Church, 346 West 20th Street, New York City.

Located in the old Chelsea section on property given by Clement Moore, author of "The Night Before Christmas," the church has seen many nationalities and social classes come and go over the years. It also has seen Methodist, Baptist, and Presbyterian churches depart for greener fields.

The heterogeneous nature of this parish is not only evident in the racial and cultural backgrounds of the people but in their economic status as well. Incomes range from \$50 a month in the jungle of adjacent tenements to \$8,000 to \$10,000 in apartments in nearby London Terrace.

Why is St. Peter's thriving despite the departure of its more affluent parishioners of years gone by for suburbia or the so-called "higher class" sections of the city?

The answer is that St. Peter's is using imaginative and ingenious methods to make it an effective force in the lives of its people.

The Rev. Edward Chandler is the rector. Helping him are young seminarians from the General Theological Seminary two blocks away. He also receives about \$30,000 annually from the Department of Missions of the Diocese to help finance his program.

Father Chandler says four services each Sunday morning seek to supply spiritual strength for every need.

One of the services is conducted primarily for the Spanish-speaking people in the parish.

Stress is placed on a Spanish-speaking program because 40 per cent of the children at the church are Puerto Rican, 40 per cent Negro and 20 per cent white. Among the adults the percentage is 20 per cent Puerto Rican, 20 per cent Negro and 60 per cent white.

Father Chandler's sermons have an informal and conversational manner. He gives them while walking or standing in the aisles.

Making a point from the Gospel in his hand, he is apt to stop at a pew and, indicating an eager young listener, say something like this: "Remember what happened at the basketball game Friday night? This is what Christ would say about a situation like that."

If a comment is forthcoming from an interested listener, it is heard with close attention before the rector passes on to the next point, or perhaps the next pew.

One of these remarks most highly treasured by the rector came from a youngster who said, "This church brings the Bible right down from the pulpit to the people."

Father Chandler says it is a mistake to take for granted that Spanish-speaking people are inevitably Catholic. Some surveys automatically consider them so, but parish callers from St. Peter's have found a substantial Protestant population.

The church has an active recreation program for its youth, and also devotes considerable time to religious training and neighborhood evangelism.

'Scientific Atheism' Lags

"Scientific atheism" is not going over too well in Russia, says a USSR Army paper, with the complaint that there are too few books on the subject in army libraries, and not enough requests for those that are there.

A youth paper published in Estonia calls for an attack on Christians. "We must be a hundred times as persistent as church people. History will thank us for instilling our atheistic convictions into people who are stupid enough to believe in religion."

Religion and Society

Diverse issues touching on spiritual concerns of our citizenry are illuminated in a study published by Fund for the Republic.

"Religion in a Free Society" examines the idea of religion for its own sake, its frequent vagueness of expression, "majority" thinking that may endanger individual rights, and probes other disquieting signs of the times. ("Religious Freedom and Church Growth," September, page 1.)

Under scholarly investigation also are the problem of pluralities, tensions of church vs. modern society, and mistaken concepts of church-state separation.

"Peace of mind," tranquillized religion is viewed as means to a goal other than service of God, in which aggressiveness of the commonplace mind presses for an implicitly compulsory creed pleasing to the majority. Religion, it is said, has become victimized by pressures of modernity, and may even have helped to create those pressures.

We must have new relationships

between religion and our age, rebuking pretensions of a secularized society, says the report. On the other hand, religionists often would impose on the public mind values that have come to be private values.

Belief is that religion will defend us from our enemies and from spiritual corrosion within, that religion is an adjunct of patriotism and that secularism is an opponent of morality.

Many of our citizens feel that the constitution left religion high and dry, and it is inferred by some that the government should extend to it special treatment.

Says Mark Howe of Harvard Law School: "Government is under no affirmative responsibility to facilitate fulfillment of man's obligation to God," and "Religious liberty has no more favorable status than other constitutional liberties."

Liberty, it was said, is a by-product of limitations on government power, not their objective.

More battles on church-state matters arise from dogmatic secularization than from intent of the framers of the Constitution, it was said.

Boy's Right to Decide

New York Supreme Court has ruled that the 13-year-old son of a legally separated couple may decide what faith he will follow.

The father, asking contempt of court action, charged his wife with secretly taking the boy to a Roman Catholic church, despite agreement he would attend a Lutheran church.

The court said that they "attempted to dispose of deep-seated aspects of their children's lives as if

they were inanimate objects or impersonal assets to be divided."

The mother's attorney said the boy wishes to be a Catholic.

Acting Justice J. Irwin Shapiro said that "with the heart of a child, the boy may speed directly to what is truth for him more quickly and accurately than we adults."

Deaths . . .

CHARLES B. ASHTON, retired member Washington Conference, August 1.

R. MAYNARD BELL, member North Iowa Conference, June 30.

MRS. FANNIE R. BISHOP, 88, widow of retired minister, at Bentonville, Ark., July 18.

RAYMOND C. BROGAN, retired member Oklahoma Conference, July 3.

JOHN C. BROOKS, retired member South Georgia Conference, July 17.

ISA M. BRYCE, retired member Texas (S.C.) Conference, August 11.

GEORGE A. CHAMBERS, retired member North Georgia Conference, June 23.

ROBERT A. CLARK, retired member, Memphis Conference, July 15.

WALTER CLARK, retired member Ohio Conference, June 19.

VALOROUS CLEAR, retired member Northern Indiana Conference, August 17.

DOUGLASS G. DECHEED, retired member California-Nevada Conference, August 1 at Pacific Grove, Calif.

CLARENCE H. DIECKES, member Rock River Conference, September 2 at Wesley Hospital, Chicago.

JAMES A. FOARD, retired member Rock River Conference, July 23.

WILLIAM B. FREELAND, retired member Northern Indiana Conference, August 19.

GUS A. GARBODEN, member Oregon Conference, June 19.

BENJAMIN F. GLEAVES, retired member North Carolina Conference, August 6.

AMOS S. GODBET, retired member Kentucky Conference, August 10.

DR. FRANK C. GOODMAN, 80, pioneer in religious broadcasting, July 11 at Amityville, N.Y.

WINFIELD A. GRAYBEAL, member Holston Conference, July 24.

ROBERT B. GUICE, retired member New York Conference, August 26 at Middletown, N.Y.

SWIFT F. HARKEY, 65, retired secretary of Mississippi Conference, July 28 at Biloxi.

INNIS D. HARRIS, retired member Central Kansas Conference, July 28.

DAVID M. HASBROUCK, member Erie Conference, July 18.

KING D. HOUGH, member South Carolina Conference, August 3.

W. STANLEY HUMBLE, member Holston Conference, July 14.

DR. J. R. KENNEY, member California Conference, June 8, at Merced, Calif.

ALFRED W. LASSITER, retired member Memphis Conference, June 17.

WILLIAM E. MIDDLEBROOK, retired member Alabama-West Florida Conference, July 24.

PORTER P. NAPIER, retired member Louisville Conference, July 21.

CLEVELAND PAIGE, member Mississippi Conference, July 22.

GARLAND C. PATTERSON, member Central Pennsylvania Conference, July 30.

ROBERT C. PETTUS, member South Carolina Conference, August 23.

G. P. PHINAZEE, retired member Georgia Conference, August 14.

MRS. J. C. PHARES, widow of member Alabama Conference, June 29 at Tuscaloosa, Ala.

MRS. IDA BLANCHE OTT POLK, 78, widow of the Rev. William Henry Polk, August 3 at Winder, Ga.

CHARLES W. ROBERTS, JR., member Rocky Mountain Conference, August 8.

LOUIS E. ROSE, retired member Northern New York Conference, July.

AXEL A. ROSENBERG, retired member New England Conference, July 23.

EMMETT E. SHILTS, retired member North-East Ohio Conference, August 4.

FRED R. SIBLEY, retired member Oregon Conference, July 30.

HABEEB J. SKEIRIK, retired member Wyoming Conference, June 28.

EMMETTE RIGDON SPENCER, treasurer of Baltimore Conference, August 21 at Baltimore.

HERBERT R. STRONG, retired member Michigan Conference, July 3.

EDWARD G. SWADLING, retired member Detroit Conference, August 1.

POINDEXTER P. TABOR, member Holston Conference, July 29.

FRANK R. TARBING, retired member Troy Conference, July 8.

A. H. TEBBEN, retired member Central Kansas Conference, August 10.

HOMER F. TITUS, retired member Troy Conference, August 3.

R. W. VAN ALSTYNE, retired member Central Illinois Conference, August 15.

JAMES M. VARNER, retired member Western North Carolina Conference, June 28.

DR. WILLIAM H. WANNAMAKER, 80, pioneer educator and retired Duke University vice-chancellor with more than 50 years service with the university, August 2.

NANCY, wife of Dr. Jay O. Warner, retired member New York Conference, August 18 at Gaithersburg, Md.

JOSEPH C. WHARTON, retired member Northern Iowa Conference, August 4.

LUTHER D. B. WILLIAMS, 69, member South Carolina Conference, July 31 at Florence, S.C.

L. E. WOODCOCK, retired member Louisville Conference, July 15.

JAMES REDDING WEBB, retired member South Georgia Conference, July 3.

FRANK J. ZAVODSKY, retired member Rock River Conference, July 31.

OPEN FORUM

Letters to the Editors

Life at Any Price?

EDITOR: There is no easy ethic. Like many people, the doctor ["A Matter of Life . . . or Death," July, page 33] is not faced by a right and wrong choice. He is confronted with the horrible dilemma: a bad and worse choice.

Doubtless, there are many who will say, "The incurable must live. 'Thou shalt not kill.' Life is sacred." Yet is this not sacrificing the incurable patient upon the altar of a too rigid moral law? When the case is absolutely hopeless, then it is mockery to keep the semblance of life simply for the sake of the Life principle. Life at any price disregards the individual.

It is really not "a matter of life . . . or death." Often, the choice is between two kinds of death: a slow, painful one, or a quick, painless one. Often, the choice is between a vegetable existence—and death. Even the traditional concept of hell is more to be desired than the pain and suffering of many incurable patients.

God's perfect will is not manifest in the incurable. God never perfectly wills sickness or death. He constantly works for man's good. They blaspheme who stand by the bed of an idiot child who cannot even sit up or speak and piously prattle, "This is God's will. We must have faith." To say that suffering and sickness is the will of God is to say that God is a

heartless fiend. If it were so, Jesus would not have healed the sick.

MICHAEL DAVES

*Sunnyside Heights Methodist
Church
Wichita Falls, Tex.*

EDITOR: In reality the minister can be and ought to be the best ally this doctor or any other doctor can have; but he need not choose either one of the alternatives that the doctor suggests. The minister should view this specific problem not only from the standpoint of an opportunity for immediate pastoral care but also from the standpoint of a continuing ministry through the years. Whatever decision the couple might make in terms of their malformed infant, the minister should be able to continue his ministry to them.

By reason of his theology a minister might have decided for himself (as this doctor seems to have done) a universal formula that might be applied in all such situations. However, this is not a universal situation; this is an individual situation.

In the final analysis, the decision is that of the parents. Whichever decision they make, it is certain that the future holds for them doubts, guilt feelings, and potential feelings of hostility toward the surgeon, toward God, toward the infant, toward the minister, and toward themselves. If

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the minister is to be able to deal with these feelings in the future, he cannot dictate to the family how they should feel now.

JOHN V. ALBRIGHT

*Hospital Chaplain
Arkansas State Hospital
Little Rock, Ark.*

EDITOR: Let me join the writer of "A Matter of Life . . . or Death" in the endeavor to save people as much anguish and suffering as possible. I recognize the unnamed author as a competent and consecrated surgeon, and I think his decisions were sane and logical. . . .

RAY B. BRESSLER

*First Methodist Church
Oberlin, Kan.*

Since doctors are in the business of healing rather than writing about it, they frequently write anonymously. (See "The Hour of Death," April, 1957)—Eds.

'Extremist' Excepted

EDITOR: I wish to take exception to the word "extremist" used by the reviewer of *The Revolutionary Christ* in your July issue [page 86].

Your reviewer suggests that the book would have been more convincing "had the author set forth the way to prevent war rather than a plan to induce individuals to refuse to participate when conflict comes." But the author was doing this.

The hardheaded realist today is he who affirms that world peace will be realized when a sufficient number of individuals refuse to employ violence. The incurable visionary still toys with the hope that peace will be secured by

waging new and better wars, or at best, by the intervention of some sort of international court of justice.

J. DAVID TOWNSEND

*Methodist Church
Hull, Mass.*

Federation Is Not Ecumenicity

EDITOR: If you want to dampen the enthusiasm of a great number of churchmen for the ecumenical movement, all you have to do is intimate that the federated church is "ecumenicity on a small scale" or that it "is a beginning toward practical ecumenicalism." [See "Federation Works in Flagstaff," July, page 20.]

GERALD KENNEDY

Los Angeles Area

Ministerial Shortage

EDITOR: The NCA report on "How Serious Is the Shortage of Ministers" [July, page 6] shows that there is a real need for trained, consecrated ministers. My son, with a college degree and a definite call to preach, was willing to preach for \$2,700 and house in some place where he could have a home for his wife and little daughter and attend seminary, but he could find no such opportunity. He decided to become a teacher.

Why is there not an interconference publicity agency that would list openings near seminaries? It would do much good. . . .

CHARLES M. BACON

*Community Methodist Church
Cardiff, Calif.*

EDITOR: Others besides bishops know the answer too!

No matter how hard one tries to induce the young parsonage sons to

enter the ministry, the answer is clear as seen in the circumstances of parents. What was that about, "Death of a Salesman?" Might it be said of "Death of a Parsonage Family?"

MARY ANN BROWN

Windham, N.Y.

Pamphlet Available

EDITOR: Congratulations on your special report on "Fighting Sex and Crime in Mass Media" [August, page 6].

Your readers might like to know that their General Board of Temperance helped to organize the Churchmen's Commission for Decent Publications, that a member of our staff serves on the executive committee, and that copies of Ralph Cannon's excellent analysis of this "Sickness in Society," have been printed in pamphlet form by this agency and are available at 25¢ each.

ROGER BURGESS

General Board of Temperance
Washington, D.C.

Contemporary Preaching

EDITOR: Contemporary preaching is not getting at people's personal problems so that they can be helped without personal counseling on the side. The average layman has known this for years.

There may be several reasons for it. One has the feeling that many preachers are not called. They go into the ministry, having failed at many other jobs. Or they become a preacher because their forefathers for generations back have been. They are out of touch with personal problems as they confront the layman. If they do deal



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AUBREY B. HAINES

Pomona, Calif.

Supported Graham

EDITOR: Contrary to the news item about the Billy Graham Crusade in San Francisco (June, p. 112), a number of Methodist churches cooperated. Calvary Church voted \$200 from the church treasury. We trained and furnished 15 counselors, 10 singers, 4 ushers, 4 co-laborers, 20 telephone operators, 22 visitors. We had 5 prayer groups meeting each week. We sent out 50 reserved tickets to interested persons for each meeting. We phoned over 3,000 persons in our own parish inviting them to attend the meetings. We joined with over 300 churches in the final visitation follow-up and as a result received 79 new members into the church the last Sunday of June. I doubt if any church of any denomination could have co-operated more fully.

FREDRIC HEWES BUSHER

*Calvary Methodist Church
San Francisco, Calif.*

'Major Actions' Helpful

EDITOR: Congratulations upon the feature "Listing of the Annual Conferences"! Especially the enumeration of the column "Major Actions" [July, page 104].

This is proving very helpful and enlightening to this particular minister.

HOWARD M. VON SCHRILTZ

*First Methodist Church
Clay Center, Kan.*

It's an Idea . . .

"Church Night" is on Wednesdays at the Methodist Church, Grand Forks, N.D. Instead of having members of a family attend some meeting at the church almost every day in the week, as many meetings as possible for every age group are scheduled for Wednesdays—including a supper at \$2 per family.

All members—prospects, too—are listed on oblong cards in the office of the Methodist Church at Arlington Heights, Ill. Classification into dozens of categories is made by notching the edges of the cards. The minister or his secretary can separate the entire group of some 1,500 cards by inserting a handy needle into a punchhole. The cards of Sunday-school teachers, convalescents from recent illnesses, tithers, or whatever, fall down into a neat, usable pile.

Sixty seconds by the watch is taken in the midst of two Sunday morning services at St. Mark's Methodist Church, San Diego, Calif., to make members and friends acquainted with each other. It is an informal time when spur-of-the-moment announcements may be made, various aspects of the program may be stressed, and every worshiper may get to know his neighbors—in front, in back, and next to him.



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The
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LAW

F. MURRAY BENSON
Attorney and Methodist Layman

This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.—Eds.

THE CASE: Providence Baptist Church, San Francisco, was incorporated as a nonprofit corporation in 1945; its bylaws provided for three church board directors. Two directors resigned and the pastor, only remaining director, appointed replacements. The plaintiffs sued for an order demanding election by the congregation and determination of plaintiffs' rights to vote. Before suit was brought, the "directors" revoked the plaintiffs' memberships.

Decision: The election was ordered; plaintiffs were allowed to vote. The court held that, under corporation law, members should vote to fill vacancies and no director could perform acts to perpetuate himself in office. It ruled that, property being involved, it could take jurisdiction. The plaintiffs were reinstated as members. [BURNETT v. BANKS, 130 C.A. 2d 631, 279 P. 2d 579 (1955)]

THEY SAY:

paragraphs of provocation

These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."

Man Needs the Unorthodox

NEARLY every great religion has begun in unorthodoxy and in rebellion against things as they were. So it was with Buddha, with Mohammed, and with Jesus. Many pious and sincere people of Jesus' time must have been shocked by his accepting the hospitality of publicans, his conversing with the despised Samaritans, his gathering grain on the sacred sabbath, his promoting Stoic ideas as against the ancient Hebrew doctrines, and especially by his berating their traditional leaders, the Pharisees, and calling them very bad names. His greatness lay not only in the particular ideas he presented, but in the fact that he was alive, purposeful, courageous, and creative; that he was intent on casting off old religious accumulations and in changing things.

I think we are most in harmony with his spirit . . . when we have his spirit of freedom from the grip of inappropriate tradition, when we have courage to examine the prevailing patterns of life, and when we change our ways to meet the needs of men.

—ARTHUR E. MORGAN in address to Friends, Urbana, Ill., Feb. 8, 1958.

Thoughts on Vocation

THE CALLING of God is a calling to salvation. It comes to you where you are. The priority, then, is . . . whether you will admit God into what you are doing.

Finding God's will for one's vocational life is like finding his will for anything else. It is plainly difficult, considering the slowness of our spirits, the complexity of life's issues, and the hiddenness of God. The most important thing is not to know God's will but to know that God's will is the most important thing.

As the Roman Catholic monk, Thomas Merton, has said in his sensitive way, "Our vocation is not a supernatural lottery but the interaction of two freedoms, God's and ours."

—CARL MICHALSON, in *Faith for Personal Crises* (Chas. Scribner's Sons)

Laymen in Country Churches

I BELIEVE many men and women in our lay leadership would be available for rural work, if they knew of the opportunities. Some are fiftyish—with time on their hands after they have surrendered active responsibilities in their professions. They have

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GIVE

THE UNITED WAY

had experience on church committees and they know what church people want and need. They could soon develop pastoral ideas and ideals.

In The Methodist Church we have the opportunity of qualifying them for leadership through the conference courses of study. Some of them might want to become ordained.

How can we find them? Is there some program that would help us seek them out? District superintendents and pastors can help. John Wesley used those kind of men, and Jesus began his ministry with laymen of the same sort.

—RALPH W. CRAWFORD, Methodist Church, McFarland, Calif.

A Warning to Utopians

IT SEEMS natural for those who are devoted to the coming of the kingdom of heaven to think of bringing it to earth by means of intentional communities. In bad times, those who love social justice betake themselves to ideal communities because of the horrors of depression; while in good times, the ascetics fly from the horrors of prosperity. In spite of neo-orthodox pessimism, there are many idealists who believe in demonstrating the reality of the Kingdom by establishing pilot communities here and now, ones that may, perhaps, survive the wreckage of our atomic culture.

One cannot fail to sympathize with attempts to make a real community out of the "lonely crowd"; yet there are certain elements in much utopian planning that lead away from freedom and into totalitarianism.

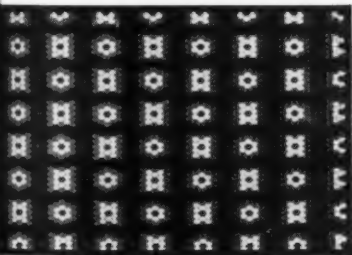
—CAROL MURPHY in *Friends Journal* (Mar. 15, 1958)

it's NEW!



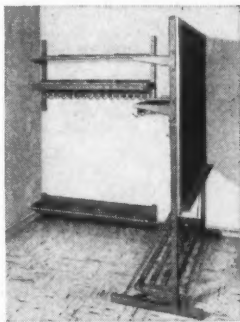
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To get more information write "It's New," The New Christian Advocate, 740 N. Rush St. Chicago 11, Ill. All inquiries will be sent to the manufacturers.



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One On Us

DEPARTMENT OF "HUMORLETICS"

THE PASTOR was urging his flock to start tithing. He concluded with the injunction: "And if you really can't give a tenth, then try to give a fifth."

—Witty Wise and Otherwise in *World Christian Digest*

THE CHURCH-GOER was quizzing his minister.

"I notice that sometimes in preaching you lift your voice more than at other times. Why?"

The preacher thought a moment and then replied: "I guess I'm like the old steamboats I used to see as a child on the Mississippi River. I toot the loudest when I'm in a fog."

—*St. Paul's Outlook*

A PRESBYTERIAN MINISTER asked that a special door be built near the communion table; so that he could conveniently disappear into it and a few moments later reappear through a small door near the pulpit.

This was a rather expensive request. When asked whether he didn't feel that, by walking in full view from the table to the pulpit, the pause might add a dignified accent to the service and save the expense, he replied:

"On the surface you have a fine, understanding bit of reasoning. But have you ever thought of the difficulty of blowing your nose while wearing a Geneva collar?"

Together

PREVIEW

For November 1958



MEET: METHODIST FAMILY OF THE YEAR

a Pictorial

Each three years Methodism holds a conference on family life. At this event in Chicago, Oct. 17-19, the Methodist Family of the Year will be present. The family has been selected by the Commission on Family Life and TOGETHER—TOGETHER will introduce them to the Methodist world through a pictorial feature, intimately telling the story of how they live. It is an inspiring example of Methodism-in-action.

START THE DAY WITH GOD

by David Wesley Soper

An inspiring personal testimony by a Beloit College professor. He states clearly the necessity of making God the foundation stone on which each new day is built. This unusual message can be the launching point for a light-giving sermon.

MOSLEM AND CHRISTIAN CAN BE FRIENDS

by Dorothy Thompson

Miss Thompson, daughter of a Methodist minister and well-known

columnist, turns her gifted pen to the need for co-operation between two of the world's great religions. Atheism, so rampant in Russia, contrasts with the common denominators of the Moslem and Christian faiths. This article is timely and significant.

UNCHASTITY IS A SIN

by Phyllis McGinley

This month's *Reader's Choice* gets to the roots of an age-old problem and, pulling no punches, tells why lack of moral virtue is more than just a psychological lapse. The author is convinced young people will appreciate having sin clearly labeled and not glossed over with psychiatric explanations. This one should pave the way for pastoral counseling on a problem young people are sometimes reluctant to discuss.

THE LORD'S BREAKING FLOW

by Webb Garrison

The author brings alive once more the fabulous Peter Cartwright. We travel with him along pioneer trails, helping to get Methodism established in America's heartland. You'll enjoy this—especially since it's accompanied

Chapel on a Space Ship

What would a chapel look like on a space ship rocketing its way to the moon? I can imagine that we would face, in intricate form, the same design prerogatives that confront the church architect on earth. The designer would seek the proper balance between physical necessities and their psychological counterparts in order to provide a suitable setting for a religious experience.

He would need to understand the physical problems, such as the type of apparatus that would be worn by the crew and the means they would have for communicating with each other. He would need to imagine, if he could, the awesome nature of the religious thinking that such space travelers might reasonably be supposed to do.

The designer would wonder whether the worship service would be in the nature of an altar-centered pattern, or perhaps that of a discussion group gathered around an atomic-powered radar, with the travelers pondering the implications of their human relationships to the immensities of space through which they were traveling and the divine Power which created it.

Nuances, such as the appropriate number of candles for an altar, would not seem of particular moment when the concept of candle use may have been obviated and the altar itself may have disappeared altogether. And then, too, making the church look like a church would confront some new concepts.

—HAROLD E. WAGONER, *president, Church Architectural Guild of America*

by a memorable Carl Sandburg poem, "Waiting for the Chariot," a tribute to Mrs. Cartwright.

WHY DON'T METHODISTS HAVE PAROCHIAL SCHOOLS?

Midmonth Powwow

Roman Catholics are not the only ones who have parochial schools. So do some Quakers, Lutherans, and other denominations. The reasons our church does not endorse this plan are set forth here by Bishop Francis Gerald Ensley, Iowa Area, and John Lester Buford, superintendent of city schools, Mt. Vernon, Iowa, and former president of the National Education Association.

WITH GRATEFUL HEARTS

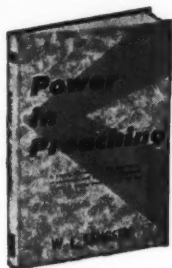
by Ruth Adams Murray

Last Thanksgivingtime TOGETHER invited children to send in drawings of the things for which they wanted to give thanks. The answers almost swamped the *Small Fry* editor; there were 1,803! Now Mrs. Murray brings us a stirring insight into these children's thankful hearts. Her uplifting article forms the springboard for an eight-page color pictorial in which are reproduced a sampling of the best entries. Captions are actual quotes from the children's letters.

CHRISTINE DISCOVERS AMERICA

a Pictorial

A German exchange student comes to live with an American Methodist family. She attends high school, goes to movies, shops in supermarkets, plays American games—and learns at the grassroots what life in this country is really like. You'll find out how she feels as you accompany her in the photographs of this pictorial.



POWER IN PREACHING

W. E. Sangster. Written by the Methodist minister Billy Graham called "the greatest preacher of our time," this book is a ringing affirmation of preaching—and some plain statements on how it can be made powerful for God. Every minister should own this book. *Oct. 6. \$2.25*

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